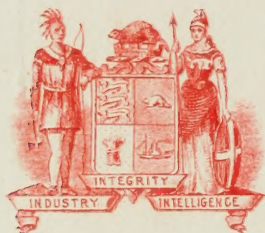


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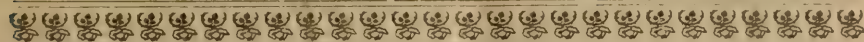
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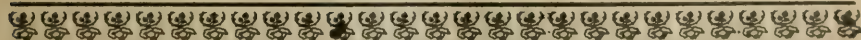
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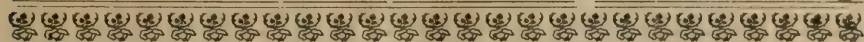
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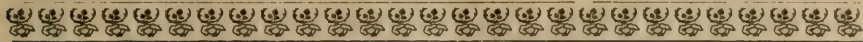
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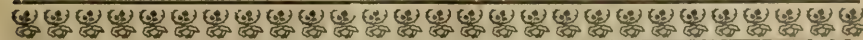
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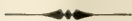
"Sufficient for the day is the evil thereof," and amid the

many difficult problems the Government will be called upon to deal with, it is easy to see the immediate outcome. Very distinctly Government and people have declared that a great Navy is indispensable, and the forcing through of the Budget will be the first act of the new Parliament. Upon this, the House of Lords will submit with as much grace as it can command.

With its decreased majority, however, when the Government approaches the questions of House of Lords reform, Irish Home Rule, the public schools, imperial preference, and others to which its members are more or less pledged, it will stand on delicate ground, and may meet hopeless defeat.

As the Duke of Norfolk admitted at a noisy meeting where this was the sole remark he could wedge in, all parties agree that some reform of the House of Lords is needed; but it is certain that even the mildest reform that may be proposed by the Liberals will be strenuously opposed by the Peers; and if a Coalition Government is not formed, there is likely to be a repetition of the Conservative tactics under Disraeli, when, several Governments having been defeated on the Parliamentary Reform question, the Liberal majority allowed Disraeli to carry a Reform Bill with their modifications.

In any event, a new election seems inevitable within a very few months.



THE PRESENT CONDITION OF THE FREETHOUGHT MOVEMENT.

From the very interesting survey of the condition of the Freethought and Rationalist movement throughout the world by Mr. Eugene Hins, editor of *La Pensee*, of Brussels, Belgium, our American and Canadian friends will be able to see what a sorry figure they cut when their work is compared with that accomplished by some supposedly very backward communities, such as Bohemia, Austria, Italy, and even the South American republics.

Not that Freethought and Rationalist propagandism is not as much needed in Canada as anywhere in the world, for the insidious and stealthy and steady increase in wealth and power of the Catholics and the persistent bigotry and presumption of the Protestants are rapidly converting Canada into a happy hunting-ground for the white-chokered fraternity.

Many Freethinkers excuse their lack of enthusiasm on the

ground that Freethought is making progress notwithstanding the lack of workers for it. "Progress is in the air," is their smug and hypocritical remark. There is not, we believe, a greater fallacy than this. Progress is the outcome of all the interacting social forces, and if the progressive forces retire or are forced from the field, the reactionary forces will inevitably reverse what progress has been made or stop any further advance. Apart from human effort, progress is impossible.

We are glad to note the good work done by the Belgian societies, and especially by our friend M. Hins, who, in addition to ably editing his weekly journal and writing for the press, has published a number of works, one of which, "The Christian Feasts," we recently reviewed. Under the attacks of the Freethinkers, the church is rapidly being driven out, not only from the schools, but from all their state privileges. One result of this work is seen in the fact that the City Council of Brussels has authorized the erection in a prominent position in the city of a statue to the martyr Ferrer.

When will such an event be possible in Toronto?

THEOLOGY AT TORONTO UNIVERSITY.

As one result of the rehabilitation of "god" in Toronto's erstwhile "godless university," through the affiliation with it of a number of sectarian colleges and the election to its Presidency of a militant pro-Christian professor, came a protest from Mr. S. H. Blake and Rev. Elmore Harris against the inevitable outcome—the inauguration of the teachings of the Higher Criticism. For it is certain that no intelligent teacher can attempt to expound the Biblical writings without in some measure utilizing the conclusions of modern research and criticism; and it is only an occasional Sam Blake, Moody, Torrey, or Rev. Ebenezer Snowblossom who determinedly endeavors to preach "the Bible, the Whole Bible and Nothing but the Bible."

This protest was made about a year ago, and was justified by the fact that by its charter the University of Toronto is not permitted to indulge in the teaching of "religious knowledge" or theology, though a few of its professors sometimes tacked theology on to their lectures, and Biblical exposition naturally led others to the more modern ideas. Briefly the charges were these :

"1. That the teaching of 'religious knowledge' in University College is *ultra vires*.

"2. The setting up of a Department of Religious Knowledge is illegal.

"3. The class of instruction given in this department is absolutely opposed to the orthodox position in connection with the Bible.

"4. That all interpretation of the Bible by professors or lecturers of University College is excluded by the University Act."

And the outcome would appear to show that they were fully justified; that, indeed, they were far within the mark.

A JESUITICAL REPORT.

A special committee was appointed to examine the question, and after a year's work this committee has issued a report, in which, while practically admitting the truth of the charges, it is contended that the Bible may be discussed and used as a text-book in literature, history, and ethics, without encroaching on the field of theology! Their words are:

"Your Committee begs to report that in its opinion the University Act does not exclude all interpretation of the Bible in University College, and that every discussion of any of its books in the College would not be a teaching of theology contrary to the statute. In the opinion of your committee, many of the subjects assigned to University College could not be fully and properly taught without the use of the Bible—notably, Oriental languages, ethics, ancient history, and Greek require the assistance of the Bible for their full and proper appreciation. To exclude all discussion of the Bible and the literary, historical, linguistic, and ethical sides thereof, whether in the Hebrew, Greek, English or other version, would be to exclude from the arts course of the college an important literary work, an important historical work, an important help to the study of languages, and THE GREATEST CODE OF ETHICS KNOWN TO THE WORLD. Your committee begs, further, to report that, in its opinion, discussions of the books and narratives of the Bible in the study of literature, ancient history, Oriental languages and Greek may also take place without entering upon the domain of theology, contrary to the statute."

Nothing is clearer than the fact that the committee thinks that the Bible can be interpreted without "god," just as Mr. Blake professes to think that religion can be taught without theology. In each case it appears to be a sheer game of bluff.

Mr. Blake only wants the Bible to be used so far as to suit his ideas of a simple Anglican religion, without High Church

or Catholic "frills," and without risk of touching the "live-wire" of Higher Criticism; but he could no more succeed in his efforts than could the University authorities in their plan to interpret the Bible without referring to religion or theology.

The Bible, like all other Jewish tradition and literature, is so saturated with ideas of god and priestcraft, that to excise these ideas would be to reduce it to a mass of meaningless jargon.

FATHER TEEFY, MR. BLAKE, AND INFALLIBILITY.

Father Teefy, a Roman Catholic member of the committee, very sharply retorts upon Mr. Blake that he can only succeed by assuming for himself the infallibility which he denies to the Pope. This only proves Father Teefy's innocence. He ought to be awake to the fact that Mr. Blake is infallible—just as infallible, indeed, as the Roman Catholic Pope, or the Greek Pope, or any Protestant Pope from Canterbury to Booth—as infallible as any faker or innocent must necessarily be who pretends to know the will of god and to interpret his Bible.

Infallibility has become so common that it is astonishing the dupes do not see through the stupid pretence.

Father Teefy did not get through his job, however, without incurring the censure of his superiors. He had given his full assent to the committee's report, but subsequently withdrew it in this letter:

"My dear Dr. Macdonald,—Upon careful reflection I deem it my duty to withdraw my positive approval of the draft report as presented at the last meeting of the committee upon the Blake pamphlets. I am in accord with my colleagues in their finding upon the question of fact. With the question of law and the interpretation of the statute I am not capable of dealing. Should the question be extended beyond its bare legal explanation and defence, I might find myself in graver difficulties which would leave me misunderstood in the minds of those whom it is my primary duty to consult. As to the question of 'the orthodox position of the Bible,' I quite agree with the statement of the report, that it belongs neither to the committee nor to the Board of Governors to decide the point or interfere with it.

"Yours,
"J. R. TEEFY."

It is evident that Mr. Teefy exceeded his spiritual authority in giving any sort of assent to the use of the Bible in an arts college educational course; while the Protestants think they are justified in introducing it under any pretext.

They know perfectly well that any honest discussion of the Bible, whether as history or as literature, must necessarily be of an anti-supernatural character and reduce it to the level of all other literature, unless special care is taken to impress its "sacred" character upon the students. And they must know that they are really introducing theological studies into an arts college under jesuitical subterfuges.

THE GREATEST CODE OF ETHICS IN THE WORLD.

Perhaps the best measure of the low standard of morals as well as of intellect attained by the University professors is furnished by their declaration that the Bible is "the greatest code of ethics in the world." It is almost needless to say that the men who could make such a statement must be altogether lacking in an ethical sense.

Apart from the priestly code of the Pentateuch, which is almost entirely a code of regulations formulated to maintain degrading superstitions and priestly supremacy, the New Testament is the only portion of the Bible which contains anything approaching ethical teachings; but to claim that the Bible is "the greatest code of ethics known to the world" is about as sensible and true as it would be to describe it as the greatest work on medicine or hygiene known to the world.

The Jews, indeed, do claim that the priestly instructions regarding food, etc., have been the cause of their individual longevity and racial persistence under the harshest persecutions and the greatest national disasters.

Ethics is the science or philosophy of morals, or human conduct based upon knowledge of man's constitution and his relations to his fellow man and to the rest of the universe; and a great code of ethics could only exist where ethical culture had reached a high state of development. It is enough to say that up to the present time such a stage has not been reached, and that the crude forms of the statute laws, dealing with the more obvious concrete phases of moral delinquency, are the only representatives we have to-day of an ethical code.

The Code of Hammurabi in the ancient world and the Codes of Justinian and Napoleon in Roman and modern times, are the best-known examples of legal codes; but the discussions of Socrates, Aristotle, Epicurus, and their successors down to Herbert Spencer and the army of ethical teachers who have

arisen in our own times have not yet succeeded in raising the science of ethics to a condition which would render a widely acceptable code possible.

The conflict is to-day what it has always been—a conflict between the Utilitarian and the Theistic views of conduct ; the former regarding that conduct as good or right which most conduces to the general happiness, the latter regarding “divine” authority—that is to say, the authority of a book, a church or a priest—as the essential requisite of good conduct, and its mundane effects as of little or no consequence.

ETHICS OF THE BIBLE.

Under such circumstances, to describe the Bible as a great moral code argues either gross ignorance or reckless sectarianism on the part of the University committee. It hardly seems possible that they can have read the Bible they profess to regard as of divine authority. Here are a few passages from this beneficent “code” :

“ But if ye will not hearken unto me, and will not do all these commandments ; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant ; I will also do this unto you : I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes and cause sorrow of heart ; and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies ; they that hate you shall reign over you, and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins.”—Lev. 26.

This passage is taken from a book the major part of which consists of minute directions for blood atonement for “sins,” for the cure of leprosy, etc., and superstitious ceremonies in connection therewith. Here is a sample from Lev. 14 :

“ And the Lord spake unto Moses saying : This shall be the law of the leper in the day of his cleansing : He shall be brought unto the priest. And the priest shall go forth out of the camp, and the priest shall look, and, behold, if the plague of leprosy be healed in the leper ; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar-wood, and scarlet, and hyssop. And the priest shall command that one of the birds be killed in an earthen vessel over running water. As for the living bird, he shall take it, and the cedar-wood, and

the scarlet, and the hyssop, and shall dip them in the blood of the bird that was killed over the running water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field."

We should like our University professors to tell us what such filthy and superstitious practices have to do with ethics, or with anything but semi-civilized priestcraft; and whether they think the men who wrote such rubbish could have had the faintest idea that they were contributing to an ethical code.

When we remember, too, that much of the Bible is of such a filthy character that it cannot be published separately without incurring the risk of prosecution for publishing obscene literature, the claim that it is an ethical code seems a most preposterously absurd one.

That there are some sensible and some beautiful passages in the Bible need not be denied, and a firm believer in theistic ethics may be excused for thinking there are many more. But even the much-lauded Psalms and the teachings of the New Testament contain little of an ethical character for men who do not accept "doing the will of god" as the *summum bonum* of human existence.

Imagine, if you can, the lamentable results of placing the education of our youth in the control of men who think the Bible is "the greatest code of ethics in the world!"

Blood, blood, blood! From Genesis to Revelation, there is little but blood. Bloody slaughter of enemies and fiendish extermination of innocent strangers whose lands are coveted. Bloody sacrifices—even human sacrifices—and blood baptism. And finally, salvation by the Blood of the Lamb, for "without blood there is no remission of sins." These are the chief characteristics of the barbarous traditions and myths which these University professors consider to be the best guide in the world to good conduct!

BRITAIN'S INDIAN EMPIRE.

Britain's rule of her vast Indian Empire has been a fruitful incentive to adverse criticism by her European and American friends, the chief motive probably being the envy engendered by the immense profits Britain is supposed to have derived from India's trade and the perquisites she obtains from its government. Every incident adverse to her officials or to her

rule has been seized upon by her friends as an indication of a new Mutiny and the approaching disruption of the British Empire. Even the successful revolution in Turkey has been said to presage Britain's fall, because there are more Mohammedans in India than in Turkey itself; though why Indian Mohammedans should wish to exchange British rule for even the Young Turks' yoke seems to be an inscrutable mystery.

Britain rules over an Indian population numbering not far from 300,000,000 people, who speak about eighty different languages, though Hindustani is the prevalent tongue. A knowledge of English has been greatly encouraged by the British Government, and many native newspapers and magazines are regularly printed in it, much of this literature being as well written as similar works published in the West.

In religion, India is the fountain-head of many of the strange cults that have led some of our Western people into the realms of mysticism and obscurantism; and, though the natives are roughly divided into two main bodies, four-fifths Hindoos and one-fifth Mohammedans, with about one per cent. of Christians, it is probable that there are far more varieties of Hinduism than there are of even the Christian superstition.

So far as conversion to Christianity is concerned, it would seem that Mohammedanism is making far greater progress than is Christianity. What must seem equally clear to anyone who sees much of the native Indian literature is the fact that the revival of the ancient religio-philosophical ideas, embracing much of what is known in the west as Theosophy, and which practically eliminates a personal deity, has an immense following among the better educated classes. The late Swami Vivekananda was a great leader in this line, and had a host of bitter enemies among the more orthodox classes.

BRITAIN'S BENEFICENT GOVERNMENT.

That Britain has had a difficult task to govern her immense possession is not at all surprising. That she should have only partially succeeded, and that there should be malcontents of many grades and even extensive conspiracies against her rule, is only what might naturally be expected. But when all such stories of discontent and "treason" have been examined, it will be found that there is but little truth in them.

In reality, the chance of a serious native rebellion in India

is very small, and if such a rebellion should occur it would be solely in the interests of political malcontents and against the wishes and better judgment of the intelligent and mercantile classes, who very keenly appreciate the benefits of stable and approximately just government, even if that of a foreign and unsympathetic conqueror, when compared with the extortions and misrule to which they would almost certainly be exposed under native rulers.

We have recently had in Toronto a native missionary of the revolutionary type, who spoke in several of the churches and, bitterly denouncing the British Government, prophesied the total subversion of its rule in India. His speeches were lauded as those of a man who spoke with authority and caused much stir. The fact is, however, that much of what discontent does exist arises from causes that are inseparable from all government, and much of it also from the opposition of the ignorant classes to the means taken by the Government to improve their condition, chiefly on religious grounds.

As one instance, the efforts made by the Government to fight the plague by introducing sanitary conditions into the homes of the people met with serious opposition on much the same religious grounds as in Europe and America similar measures have been opposed by many of the people. Just as the use of anesthetics has been opposed as contrary to the Bible.

On the other hand, India is being transformed—as rapidly as such an immense country filled with so much superstition and ignorance can be transformed—into a modern progressive and self-governing State. Canals and railways have been stretched across the country, large irrigation works have been constructed, and immense reservoirs of water have been built or reconstructed. Famine and pestilence are being subdued, Education has been encouraged, and the natives are admitted to many offices under the Government and even to have a voice in the Council of State.

In short, while doing all that a paternal Government could be expected to do, and much that no other Government in the world would have attempted, the British Government has tried to help India on the road to self-government as far as that is a possibility.

This, indeed, has been the avowed policy of the British Government in dealing with its colonies and foreign possessions for at least the past half-century.

SOME REAL CAUSES OF DISCONTENT IN INDIA.

Among the native Indians who have recently visited our city, and who have a story to tell entirely different from that told by the missionaries, was Mr. V. Aranagiri Naidu, B.A., of Madras, a wealthy leather merchant and a cultivated man, whose views may be taken as representing those of the most level-headed section of Indian reformers.

Mr. Naidu is not an unqualified admirer of British rule, nor is he afraid to voice his sentiments. He thinks India should be governed for the Indian people and not for Britain; and, though this might be the first time that such a principle had been applied, most of us would agree with it. It is, indeed, the professed policy of the present Government. But all such policies have their pitfalls, and the greatest of those is the *personnel* of the governing body. On this point Mr. Naidu said to an interviewer :

“ British rule has been good to India and I would not want to see it end, though some of our radicals have advocated that. But we feel that there is a lack of sympathy between the British and the Indian people. The Prince of Wales struck the right note when, on his return from India, he pleaded for more sympathy between the two peoples. Our people are exceedingly grateful and responsive to such treatment. Lord Ripon was dearly beloved, and the people fairly wept when he left India. Earl Grey, your present Governor-General, was also very popular. I had the pleasure of being introduced to him in India. But Lord Curzon seemed to defy the opinions of others, and lacked tact and diplomacy. There is a separation between the British and the native people in India. The British seem to think it a condescension to associate with our people, and that is resented and prevents the growth of a spirit of sympathy between the governing and the native races.”

It will be seen that these are inevitable concomitants of a government by foreigners and conquerors, as well as of social conditions where there are castes or social grades. It is as much a ground of complaint among the lower classes in Europe and America as it is among the Indian people.

Mr. Naidu recognized the absurdity of a claim for representative government such as exists in Western lands; but he says the educated classes feel that their right to a share in the government and to more appointments in the public service is by no means fairly recognized. Yet he admitted that an increasing number of natives are entering the professions,

especially the legal, and that many of these are rising to the judiciary. There are, he says, several Advocates-General in the different Provinces, that office corresponding to that of Attorney-General in Canada.

SOME ROCKS AHEAD.

The most dangerous cause of discontent, however, said Mr. Naidu, and the one most likely to cause trouble, arises, not from the conduct of the British Government and its officials, but from the hostile attitude of the self-governing colonies of the Empire towards Hindu immigrants and workmen :

“ Our people feel that they are part of the Empire, and that they are wronged in being thus excluded. We have no objection to any measure of exclusion based on educational, financial, or other general qualification, but any discrimination against their race is bitterly resented.”

This is a burning question for Canada as well as for the other British colonies and also for other countries. Shall Canada be a white man's land, or shall we allow it to be overwhelmed by a flood of dusky Orientals? That is a question of vital importance to Canada, at all events ; for it is certain that an exodus from India, China, and Japan that would not be appreciable in those lands would completely transform the present social conditions here.

Will the doctrine of the Brotherhood of Man stand the test? Ultimately it might do so, but the immediate effect of the influx of the large number of aliens already in Canada is decidedly deleterious, and a considerable addition to the number might lead to action by the trade unions that would have disastrous results.

Would the British Empire itself stand the test? Suppose Canada and Australia to be flooded by Eastern immigrants exercising the full rights of citizenship. Would those colonies be a source of strength or danger to the Empire?

These matters demand serious consideration, for we seem to be in danger of destroying what we are trying to preserve.

THE DANGER FROM MISSIONARIES.

Probably the greatest danger at the present time arises from the efforts of the Christian missionaries to subvert the religious faith of the natives. That these efforts are almost fruitless is

of little consequence. As a rule, the missionaries are an uncultivated, overbearing, and reckless set, and under the sheltering arm of British authority often outrage the social customs and religious sentiments of the people to whom they are sent to preach the religion of the "meek and lowly."

As one native lately expressed it, they present Jesus to the natives, not nailed to the cross, but in a cocked hat and top boots. And their converts are made, not by expounding the beauties of the Sermon on the Mount, but by gifts of rice and calico shirts, or by employment as household drudges.

Possibly such means are really the only effective ones that are available for making converts to a strange religion except among children. History to a large extent repeats itself, and we are told that when the early converts to Christianity were baptized in large batches, their chief incentives to undergo the ducking ceremony were the orders of the chiefs or the prospect of getting a new white robe.

A typical case occurred not long since in an inland station in China. The villagers were holding a religious festival in grounds near the mission buildings, and in the midst of the festivities the native Christians, led by the missionaries, made an attack upon them, overturned and destroyed the idols to exhibit their powerlessness, and created a riot in which much damage was done and some lives were lost. In India, such proceedings would hardly be permitted by either the British authorities or the natives, but the missionaries use the mailed hand as far as they can, as we recently showed in the case of an Indian school teacher at Vellore.

THE FUTURE OF INDIA.

Mr. Naidu is not without a clear idea of the destiny of his country, and on this question his words are worth repeating :

"My people have the qualities that fit them for great achievements, and I hope some day to see India a great self-governing country, but still a part of the British Empire, like Canada and Australia."

While men like Mr. Naidu have any influence on the destinies of their country, we need not pay much attention to the hare-brained utterances of disappointed missionaries. If, indeed, most of the latter were bundled neck-and-crop out of India they would only be justly treated.

Mr. Naidu's estimate of the worth of his own people is not an unjustifiable one, but it is a long road they must travel before their day of achievement can arrive. That it will come sooner or later we need not doubt. That India's sun will shine as the brightest gem in Britain's imperial diadem we firmly believe. But many generations must pass away before her people can free themselves from the chains of religious superstition that to-day hold them in bondage.

When that time arrives, the free admission of Hindoos to all parts of the British Empire will have ceased to be a burning question, as it undoubtedly now is. For the intercourse and competition of peoples having such dissimilar ideals of social life and religion cannot fail to have disastrous results.

Our own view of this latter question is, that all immigration into Canada should be subject to strict regulations upon these lines : 1. No mentally or physically weak or diseased persons should be allowed to enter. 2. No immigrant over ten years of age should enter unless he can read and write in his own language and possesses at least \$50 in cash. 3. No immigrant should be permitted to vote at elections until he has resided in the country for three years and has become naturalized. 4. No person to be entered on the voters' lists until he can read and write in the English language.

If some simple regulations such as these were strictly enforced—there is a pretence of enforcing some of them now—and care was taken to make them known in lands whence we get our foreign immigrants, we should be saved from much distress and disease that are seriously affecting our national welfare.

A GOOD REASON FOR MARRYING.

A young couple developed such incompatibility of temper that six years after marriage they carried their difficulties to the divorce court. Their little daughter, Cherry, was very much concerned through all the trouble.

"Well," she said, thoughtfully, "when I grow up I should never marry if it wasn't that I want a father for my children."

EQUINE NOTE.

"Why don't you try to drive that horse without profanity?"

"It wouldn't do any good," answered the canal boatman. "It ain't fair to the 'orse to ask it to start at its time o' life to learn a lot o' polite words."—Sketch.

Teacher—"How many make a million, Johnny?"

Johnny—"Not many."—Judge.

THE WORLD'S FREETHOUGHT IN 1909.

TRANSLATION (CONDENSED) OF AN ARTICLE IN "LA PENSÉE," BY THE EDITOR,
M. EUGENE HINS.

DURING the course of the year two events have shown the bonds of solidarity which unite the Freethinkers of the two worlds. The first was the celebration of the centenary of the birth of Darwin, which also forms the fiftieth anniversary of the publication of "The Origin of Species." This double anniversary was celebrated, not only throughout Europe, but even in both Americas—even in the country of Castro, Venezuela—in the Transvaal, New Zealand, etc.

At length, on June 23rd, a congress of scientists from all parts of the world met at the University of Cambridge to do honor to the memory of the great naturalist. When we remember that the Academy of Sciences of Paris twice blackballed the name of Darwin before admitting him as a corresponding member, we can estimate the distance we have travelled since then.

The second event was the killing of Francisco Ferrer by the Spanish Government, a crime which has provoked against the assassins and against the Roman Church the indignation of the whole civilized world. Wherever a group of Freethinkers has existed there has been organized a campaign of meetings of indignation, glorifying Ferrer and denouncing his assassins. And ever is disclosed the double thought of perpetuating the memory of the martyr and of continuing his work. Thus, in Belgium, a committee has been formed to erect a monument to Ferrer, while in Italy, at Rome, in front of the Vatican, a school has been erected founded upon the plan of the great educator's Modern Schools.

We will now briefly review the Freethought movement in the different countries.

ENGLAND.

The year has been specially marked by an agitation in favor of secular or neutral schools, an agitation in which the Dissenting churches have taken part. If in the January elections the English Radicals are successful, we can count upon the school reform being soon an accomplished fact.

The National Secular Society held its annual congress at Liverpool on the 30th of May, under the presidency of Mr. G. W. Foote, editor of the *Freethinker*. Resolutions were passed demanding the introduction of a bill into Parliament to take education entirely out of the hands of wrangling religious sects, which retard true education and reduce Britain below the level attained by its own colonies; denouncing wars and warlike preparations, which only proved the bankruptcy of Christian civilization; and declaring the Congress the warm advocate of international peace, and of arbitration as the only rational method of settling international disputes.

Mr. Foote was elected President for the twentieth time.

In addition, there is another rationalist group, the Rationalist Press Association, having a monthly organ, *The Literary Guide*. The chief aim of this organization is the publishing of cheap editions of scientific and rationalist works, which have been spread abroad by hundreds of thousands wherever the English language is spoken.

THE BRITISH COLONIES.

In AUSTRALIA, notwithstanding the lack of Freethought organizations, unbelief has made such progress that a Bishop of Queensland has been complaining that the Bible is totally unknown in that Province. In many parts of the Federation school teaching is purely secular, and it is asserted that in these districts criminality is much less than it is where Bible teaching forms part of the school curriculum.

In NEW ZEALAND, the Freethinkers of Canterbury, who publish the *Examiner* at Christchurch, have resolved to extend their work all over the colony, and have chosen the title "The Rationalist Association of New Zealand."

From CANADA, we have learned with great satisfaction that in that hot-bed of priests there exists, at Montreal, a brave band of workers, known as the Pioneer Freethought Club, to whose efforts are largely due what freedom of speech has been already secured. The monthly review, *Secular Thought*, of Toronto, continues to valiantly defend our ideas.

HOLLAND.

This year the agitation has chiefly centred upon the secularization of the school teaching and the abolition of judicial oaths, upon which numerous meetings have been held. New sections of the Dageraad have been opened at Bréda, Arnheim, Zwolle, and many other places.

NORWAY.

After being published for some months, the *Frei Tanker*, a rationalist journal, has been discontinued. Let us hope it will not be for long. Its chief aim was the secularization of the schools—a reform which, as may be seen, is badly needed in the Scandinavian countries.

GERMANY.

The work here has principally centred upon the abolition of the judicial oath, the suppression of religious teaching in the schools, and the exclusion of the churches. (At present, so long as a person has not declared that he has left the church of which he has been reckoned as a supporter, he must pay taxes to that church, and his children are compelled to follow its religious teachings.)

At Magdeburg, on June 6, the Federation of Free Religious Communists held a congress to celebrate the fiftieth anniversary of its foundation. Among other resolutions, one was passed in favor of abolishing the law against blasphemy.

On July 17 and 19, the first congress of working men's rationalistic societies was held, taking for its title "Central Union of German Societies of Freethinkers." The object of the Union is to carry on the Freethought warfare in favor of economic and educational reforms, independently of the bourgeois Freethought society, which goes no further than the separation of church and state.

AUSTRIA-HUNGARY.

The Freethought movement has its chief headquarters in Bohemia and Moravia, the Slav section of Austria. Karel Pélaut, on returning from the

United States, undertook, with the central committee, a campaign in Bohemia, and up to the 31st of October, had held one hundred and forty meetings.

At the Prague Conference of the Czech sections on Oct. 31 and Nov. 1, M. Karel Pélaout announced that the issues of copies of the two magazines, *Volna Myslenka* and *Volna Skola* (Free Thought and Free School), and of other propagandist literature, had reached the number of 3,600,000.

The German Federation of Bohemia has worked equally well, actually reaching a total of thirty societies.

In January, at Brunn, Moravia, a congress met which has resulted in the formation of a "Society for Intellectual Culture."

On Sept. 5, at Laybach, 250 delegates came from all parts of provinces speaking Slovène, the Croatian section being also well represented. The congress resulted in the formation of a Slovène section, and a decision, in connection with the Croatian section, to form next year a section common to all the Southern Slavs.

In Hungary there is a strong movement in favor of secularizing mortmain property. Many petitions have been sent to the Hungarian Parliament, before which the decision is pending.

POLAND.

Under the Russian *régime* our Polish friends cannot devote themselves to propagandism by means of conferences or meetings. The review, *Mysl Niepodlegla*, edited by A. Niemojewski, continues to lead in the conflict, in spite of denunciations and citations before the judges. Up to the present, indeed, the Polish judges have been very tolerant, and this year Niemojewski has been twice acquitted of the charge of blasphemy.

It has been less pleasant with his German *confrère*, the editor of *Die Dekade*, regarding articles about the killing of Ferrer—both have been condemned to a hundred roubles' fine.

Beyond numerous pamphlets, M. Niemojewski is about to publish a great work, "The God Jesus," which will make a sensation when it appears in a translation.

SWITZERLAND.

In some cantons, notably in Geneva, a certain separation between church and state has been effected, but so great are the advantages left to the church that the Freethinkers are dissatisfied.

A Swiss German Federation was founded the past year, and voted definitely its constitution at a conference at Zurich on June 13th, the principal objects being to establish a rational conception of the world; and, in the practical field, to demand the separation of church and state and also of the church and the school.

FRANCE.

The consequences of the fine policy of Sarto are more and more felt by the French clergy. Everywhere are heard their cries of trouble. The faithful do not contribute as they should to the expenses of religion; the seminaries give no more recruits; the clerical schools lack instructors, etc., etc., etc.—all consequences of the decay of the Church in France.

"Hunger makes the wolf to leave the woods," says the proverb. It is

doubtless this situation which has aroused the anger of the bishops against the secular schools. War is declared against the official schoolmasters by the "League of the Fathers of Families;" the bishops put on the Index the books used in the schools, pledging the parents to destroy them, etc. At length, the school war is let loose just as we in Belgium have known it.

The Republicans are organizing resistance. Many are inclined to respond to the aggression by a law decreasing the monopoly of education in the hands of the state.

On June 10 a congress organized by a Federation of Freethinkers of Haute-Loire met at Puy, representing a hundred and fifteen societies and more than 6,000 Freethinkers.

On Sept. 7, at Maus, was held a congress of young secularists. The principal question discussed was that of secular morality, the conclusions reached being that "(1) Morality is purely human, based upon reason, and free from all preoccupation with the beyond. (2) This morality is opposed to religious morality, since it draws its motives of action simply from the human conscience; and is superior to it, because it develops the altruistic sentiments and silences the voice of egoism. (3) It is susceptible of evolution, adapted to each epoch, and is perfectible with successive generations."

Finally, on Oct. 31st, at Paris, was held the Annual Conference of the National Association of Freethinkers of France. This conference had for its chief objects—" (1) To settle the practical and immediately realizable claims which the Freethinkers should submit to the republican candidates in the elections of 1910; (2) to organize the republican defence against the new association of Fathers of Families; (3) to fix the programme of fêtes and ceremonies which the Freethinkers should oppose to the fêtes and ceremonies of the church."

ITALY.

The efforts of the Italian Freethinkers have been devoted mainly to two objects, secular instruction and the enforcement of the law regarding religious congregations, in both of which matters the laws have been jesuitically violated. On Sept. 13, the congress of heads of middle-class schools, among other resolutions, has demanded the complete secularization of instruction.

As to the convents, let us note the action of the Mayor of Rome, Nathan, who has undertaken the secularization of the convents of Rome, which under the law have no longer a right to exist.

The Giordano Bruno Association has decided to constitute itself a national committee of agitation for the expulsion of the Jesuits.

SPAIN.

What can we say of this unhappy country, except that, involuntarily, it has just contributed to give a formidable impulse to the rationalist movement throughout the entire world?

PORTUGAL.

Although this country finds itself under a system similar to that existing in Spain—perhaps worse temporarily—Freethought exhibits great vitality. We must be content with noting the important anti-clerical manifestation

which took place at Lisbon on August 2nd, when a monster meeting demanded the execution of the law against the religious orders, especially the Jesuits. The next day a hundred thousand manifestants accompanied to Chamber the commission which carried the request to the President. At the discussion on the matter, although the Chamber is mainly reactionary, it has not dared to refuse the reading of the request and its publication in the official journal. Since September a weekly rationalistic journal entitled *A Demolição* has been published in Lisbon.

THE UNITED STATES.

We have had occasion to notice, according to the articles in the American journals, the attitude of a great number of university professors with regard to Christianity. These gentlemen proclaim that not only are the churches and their conceptions behind the times, but that throughout the ages they have been an obstacle to human progress. They assert that man has conquered the right of knowing the truth—that truth which alone can make him free!

The struggle continues to be very lively in the matters of Bible teaching in the public schools, tax-exemption of church property, and Sunday observance. What seems to be most needed just now is united action by rationalists. The Czechs alone possess a federation of societies extending over the whole country. The German society, publishing the *Freidenker*, of Chicago, is not very considerable; and the *Truth Seeker*, of New York, the best rationalist journal in the whole world, is not the mouthpiece of any organization.

On November 14, at St. Louis, a Rationalist Association of America was launched, having a vice-president for each State of the Union charged with the task of forming local societies. In another direction, the Secular Association of Indiana called a congress for December 4 and 5 at Indianapolis, which we learn had great success.

SOUTH AMERICA.

The question of questions in South America—as it is in all the Catholic countries—is the struggle against monasticism, which has above all others exerted its destructive effects in Spanish-speaking lands. A demand is made for the expulsion of the priests, or at least the exclusion of foreign priests, and the prevention of the founding of any new convents.

In EQUADOR Congress has adopted a law restricting the clergy in various ways, subjecting to inspection by police and sanitary officials all convents and charitable institutions, and recognizing as public holidays only Sundays and days appointed for civic fêtes.

The Equatorial Freethought League has obtained civil recognition. Its organ is *El Propagandista*, of Quito.

In PERU, after two years of agitation, begun by Christian Dam, the leader of the Freethinkers and Freemasons of Peru, petitions from all parts of the country have been presented to Congress demanding the execution of the law against the Jesuits. Congress has also in hand a bill dealing with the question of divorce.

In BOLIVIA, congress has passed a law interdicting the establishment of new convents.

In CHILI the Freethinkers have just reorganized and have published their new rules in their organ *Espiritu Libre*. They will work for the separation of church and state, for obligatory secular instruction and the closing of church schools, for the abolition of capital punishment, and for the rights of women. Another similar organization publishes a weekly, *La Verdad*.

From BRAZIL we have received the first number of a new rationalist weekly, *A Lanterna*, of San Paulo. In Brazil also a vigorous campaign is being waged against the priests in general and the Jesuits in particular.

In the ARGENTINE REPUBLIC, the second congress of the Freethought Federation was held at Buenos Aires, 9th to 11th July. The secretary's report showed that there were 76 local societies with 70 affiliated lodges, of which 60 societies and 51 lodges sent delegates.

A National League of Women Freethinkers was recently founded at Buenos Aires, its programme including equality of rights and secular education.

URUGUAY continues to be the country where Freethought is most widely spread. Two periodicals, *La Verdad* and *El Libre Pensamiento*, representing the two rationalistic groups, appear regularly, and every month each group publishes a pamphlet, of which many thousands of copies are printed.

BELGIUM.

This year has been marked by an extraordinary revival of the rationalist propaganda, and our speakers have met with crowded audiences. A campaign against the exploitation of the work of the convents, led by comrades Robya, Vertongen, and Chapelier, was crowned with complete success, when the emotion produced by the assassination of Ferrer came to keep alive the fervor of the public.

The same comrades then took for the theme of their campaign, which still continues, "The Crime of the Clergy and Government of Spain." Among the speakers who assisted them was a brilliant lady orator, Mme. Nelly Roussel.

The subscription to the Ferrer monument has succeeded admirably, and there is little doubt the monument will be inaugurated at the opening of the International Congress next year.

The Belgian Freethought Federations have made much progress during the year, many new societies having been organized, and a grand annual congress having been held at Brussels on the 19th of September, when many important reports were read. Next year the 25th anniversary of the Belgian Federation will be celebrated.

Mrs. Pankhurst, the English suffragette, gets the credit of telling this story. "I was once sadly disappointed in a little Anglo-Indian child. She had just come from India to be put to school, and one night she stayed with me all night. After she had been put to bed, I visited her room to see if she was all right, in the dim light I saw the little, white-robed figure groping on its knees in the cot, and I whispered to my daughter: 'The little thing is saying her prayers.' A tiny voice came from the cot. 'Where the debil's my dolly?'"

WITH THE COMPLIMENTS OF THE SEASON.

—:O:—

BY W. MANN, IN LONDON “FREETHINKER.”

—:O:—

“DAMASCUS.—The street called Straight is straighter than a corkscrew, but not so straight as a rainbow. St. Luke is careful not to commit himself; he does not say it is the street which IS straight, but the ‘street which is CALLED Straight.’ It is a fine piece of irony; it is the only facetious remark in the Bible, I believe.”—MARK TWAIN, “New Pilgrim’s Progress.”

DOD GRILE’S CREDO.

“We believe the doctrine of election without understanding it, and revere the doctrine of redemption without believing it. We believe the world was created out of nothing, but don’t know how the nothing was held together, and don’t think it could be done again. We believe in baptism, for we have seen it done. We believe in divine mercy, without wishing to take any of it. We admire the wisdom of Solomon, and wish he had chosen to display it; and are amazed at the miracles of the prophets, so little inferior to the corresponding ones of our own prestidigitateurs, and in some respects superior to the corresponding ones of their heathen predecessors and contemporaries.”—DOD GRILE (AMBROSE BIERCE), “Nuggets and Dust”

“LET us be merry,” as Mr. Pecksniff remarked when he took a captain’s biscuit. Draw the curtain and make a circle round the fire, and if we do not draw a snigger from the most black-browed, lantern-jawed, sanctimonious chapel-goer who ever thanked the Lord he was not as other men, then, like Luther, we will throw our inkstand to the Devil.

Away with all the firks and fardels, the conventions and restrictions of a straight-laced and stiff-necked world. Even the slaves of the ancient world claimed one day in the year when they made merry, unrestrained and regardless of their masters, and why should we deny ourselves a privilege accorded to slaves?

Many years ago, while we were still in the bonds of piety, we read that tale of Max Adler’s about the worshiper who placed his tall hat outside the pew, where it was swept up by the voluminous skirts of a lady coming down the aisle; as it came in contact with her, the lady gave a little scream, and her husband—a short-sighted man—seeing the hat roll from under her skirt, thought it was a dog, and gave it such a vigorous kick that it flew up and stuck on one of the organ pipes.

I read it with a “fearful joy,” for this was making fun of holy things; and there was no disguising that I was delighted, and no doubt God had made a note of the fact, of which I should hear again hereafter. We sat right in front of the organ at our chapel, and we could always imagine that we could see that hat sticking on one of the pipes.

Oh! that chapel; what a feeling of oppression we always experienced there. We felt in our mind what the prisoner in the Middle Ages felt in his body under the torture known as *peine forte et dure*, which consisted of piling heavy weights on the victim until he gave in or was crushed to death.

We used to gaze on the organ, and, closing our senses as far as possible to the preacher's droning, we would build castles in the air. And while we mused the old men slept, that the words of the prophet might be fulfilled, "Your young men shall see visions and your old men shall dream dreams."

But alas! this castle-building was my undoing on one occasion. We were singing Heber's hymn, "From Greenland's Icy Mountains," and the lines—

"What though the spicy breezes
Blow soft on Ceylon's isle,
Though every prospect pleases,
And only man is vile"—

occupied—to use a psychological expression—the field of consciousness, to the exclusion of all else. Gazing with lack-lustre eyes full of musing speculation as to the joyous possibilities latent in this happy isle, I was aroused, by a touch on the arm, to the horrifying fact that I was standing alone, hymn-book in hand, while the congregation had resumed their seats. I quickly resumed mine, with the feeling that several million eyes were boring holes in my back; the boys in the gallery, however, were under the impression that it was a planned job, and grinned approval at such a piece of audacity.

By the way, the late Moncure Conway tells us that when he was in Ceylon a Cingalese told him that Bishop Heber bought a large emerald from a Moslem at Colombo, which turned out to be glass; hence the line, "And only man is vile" (*Open Court*, June, 1909; p. 323). Such is the depravity of human nature that even a holy bishop is not safe. Job understood these afflictions, and an American paper brings him up to date as follows:

"Man that is born of woman is small potatoes and few in the hill. He riseth up to day and flourisheth like a ragweed, and to-morrow or next day the undertaker hath him. He goeth forth in the morning warbling like a lark and is knocked out in one round and two seconds. In the midst of life he is in debt, and the tax-collector pursues him wherever he goeth. The banister of life is full of splinters, and he slideth down with rapidity. He cometh home at eventide and meeteth the wheelbarrow in his path. It riseth up and smiteth him to the earth and falleth upon him, and runneth one of its legs into his ear.

"In the gentle springtime he putteth on his summer clothes, and a blizzard striketh him far from home and filleth him with cuss words and rheumatism. He buyeth a watch-dog, and when he cometh home from the lodge the watch-dog breeth him, and sitteth near him until rosy morn. He goeth to the horse trot and betteth his money on the brown mare, and the bay gelding with a blaze face winneth. He marieth a red-headed heiress with a wart on her nose, and the next day the parent ancestor goeth under with a crash and great liabilities, and cometh home to live with his beloved son-in-law."

It is related of Professor Mahaffy that once, while on a railway journey, a melancholy gentleman dressed in black inquired if his soul was saved. "Yes," was the answer; "but it was by a very narrow squeak, and I don't like talking about it."

One day a pious old lady asked a member of the staff of the *Boston Investigator* if he did not think he ought to make his peace with God. He replied :

"We have never had a bit of trouble with God. We have got along with him tip-top. He has never shown that it was at all necessary for us to make peace with him. We have never quarrelled. If we are not at peace with God, we did not know it. We have no wish to have a row with anyone; and if God has the idea that we are mad with him, or want to injure him in any way, we wish to disabuse his mind of such a notion. Up to this time God has made no complaint to us that we have wronged him, or that we need to make our peace with him, and until we hear from his own lips that we owe him an apology we do not intend to make one. God is just as good to us as though he was dead. He does not cross our path, stand in our light, dog our steps, or interfere with what we are doing. He does not get in our way any more than if he lived in the planet Jupiter. So we do not see that we need to make our peace with him. We do not comprehend how there can be any collision between us."

There is certainly no ambiguity about this statement.

Charles Lamb was once persuaded to attend a Methodist "Experience" meeting in company with a friend. The friend spoke with great fervor and self-abasement, and finally Lamb himself was called upon to address the meeting. He rose, and stuttered out: "I have nothing to say as to myself, but I can quite c-c-confirm what my friend has said as to his being a m-m-miserable sinner."

Matthew Wilks, a noted preacher of the early part of the nineteenth century, was once on the way to a meeting of clergymen, and took refuge from a shower in a shed at Billingsgate. The fishwomen were using the most filthy language, and Wilks felt it his duty to reprove them. "Don't you think," said he, "that I shall appear as a swift witness against you at the Judgment?" "I presume so," replied one of the women, "for the greatest rogue always turns king's evidence." Wilks went to the meeting and related the incident. "And what did you say, Mr. Wilks, in reply?" demanded one of them. "What *could* I say?" said Wilks.

As we shall soon be in the throes of a general election, the following trans-atlantic parody of the twenty-third Psalm, dealing with the subject, may be of interest :

"The politician is my shepherd, I shall not want anything good during the campaign. He leadeth me into the saloon for my vote's sake. He filleth my pockets with Giersa's-Cubanas (custom-house cigars), and my beer-glass runneth over with Anheuser-Busch's foaming lager. He enquireth particularly concerning the health of my family, even to the fourth generation. Yea, though I walk through the mud and rain to vote for him, and shout myself hoarse, when he is elected he straightway forgetteth me and mine. Yea, though I meet him in his own office, he knoweth me not. Surely the wool has been pulled over my eyes all the days of my life."

With which we dismiss you with our benediction.

SPOOKS—OLD AND NEW.

BY G. W. FOOTE, IN LONDON "FREETHINKER."

Gods and ghosts belong to the same great family. A ghost is a little sort of a God, and a God is a big sort of a ghost. This may sound flippant to some ears, but the students of Anthropology and Evolution will not think it so. It may sound strange to some ears, but truth is often strange, and, as Byron said, stranger than fiction.

Christians worship spooks. Jehovah was at first a fetish carried about in a box, which was grandiosely called the Ark of the Covenant; the said Covenant being ratified by blood-rites such as circumcision and the sacrifice of the first-born. Afterwards he became a spook,—which is a step in advance, for a spook is alive and active, which a fetish is not, and on the way to becoming a deity. Jehovah as a spook walked and talked with Adam and Eve in the garden of Eden, visited and dined with Abraham, wrestled all night with Jacob, and granted a view of his "back parts" to Moses. Since then he has become God the Father of the Christian Trinity.

Jesus Christ started as a human baby, and lived and died as a human being. True, he worked miracles, but miracles were as common as blackberries then—and for hundreds of years afterwards; in fact, they still happen at Lourdes and other Catholic places of pilgrimage. Christians never challenged the miracles of Paganism; they simply ascribed those miracles to the power of the Devil,—their own miracles (of course) being wrought by the power of God. Thus the miracles of Jesus Christ, whether real or imaginary, did not make him God. He developed into that dignity after his death. It was the resurrection that advanced him a step higher. And what was the resurrection? It was the appearance of his spook to his apostles, and certain ladies of their acquaintance. We may say, indeed, that Christianity is the worship of the famous Jerusalem Ghost; who got out of the way of criticism by sailing aloft and sitting at the right hand of Jehovah, thus placing God the Father and God the Son for ever side by side.

The third person of the Christian Trinity is undoubtedly a ghost. It is called a ghost—the Holy Ghost; and all its appearances have been singular and superhuman, or at least non-human. It appeared mysteriously and indescribably at the annunciation of Jesus Christ's birth; it appeared as a dove at his baptism in the Jordan; it appeared as cloven tongues of fire on the day of Pentecost; and it was supposed to animate the goose which waddled in the van of one of the most foolish of the foolish Crusades.

Christianity and spookology are thus identical ; or rather they are related to each other as bacon is to pork,—all pork not being bacon, but all bacon being pork.

Now the Christian clergy, like all other clergy, as we long ago remarked, are simply fighters of spooks. They are not quite as bad as they were when all the church bells in Christendom were rung to scare away Halley's comet,—which, by the way, *did* go—in the course of time. But they still talk of gods, who get angry with us ; of devils, who are always seeking to do us a mischief ; and of male and female saints, who can do us good turns if they are properly supplicated, and adequately financed. The devils, or black spooks, were once believed to take up their quarters now and then in the bodies of men, women, or children ; and turning them out of their human lodgings was a recognized part of ecclesiastical business. Exorcists were seldom unemployed. Even in our thrice respectable Church of England, the casting out of devils was duly provided for. The seventy-second Canon, which has never been repealed, provides that no clergyman must cast out devils without the written permission of the bishop of his diocese. Exorcism was thus regulated, but not abolished.

Winning for us the favor of one set of spooks, and protecting us from the malice of another set of spooks, is the special function of priests. All the other functions they claim nowadays really belong to the doctor, the statesman, the moralist, and the schoolmaster. The gentlemen of the Black Army, which has many divisions, earn their living by propitiating or terrifying spooks. The propitiating is done with cash ; the terrifying is done with mystic spells. "We have an army of red coats," said Fox, "to fight the French : and an army of black coats to fight the Devil—of whom he standeth not in awe." One would think that whistling would keep off devils as well as a parson, but one could hardly expect the clergy to take the same view of the matter. They have to reckon with the hard law of self-preservation. Consequently, they declare that the spooks are real, and they are the only persons who can keep them off. They cannot show a single specimen for love or money ; but an imaginary spook is quite good for their purposes. If a showman never has to lift the curtain it does not matter whether he has anything on the other side or not.

Spookology always tends to become a close business. The old practitioners start a kind of Trade Union (they call it a Church) in order to keep the business to themselves. They quarrel amongst themselves a good deal, for each Church would have a monopoly if it could ; but they oppose a united front to all new comers. That explains the dead set which is being made at Mr. W. T. Stead. He runs a lady spook called Julia, who

was once a journalist in Chicago, and is therefore a most serviceable spook to a restless and enterprising publicist. Through the medium of this lady spook, who does the honors on the other side, and some "clairvoyant" and "clairaudient" persons on this side—that is, persons who can see what don't exist and hear what isn't said, Mr. Stead has just been interviewing the spooks of Beaconsfield and Gladstone, and supplying the press with readable, if misleading, copy. Now the good Christians cannot stand this. They roundly assert that Mr. Stead is either an artful imposter or a shocking simpleton. But why should *they* call him such unpleasant names? Jesus Christ's spook communicated with a number of persons, male and female, and why should not Beaconsfield's and Gladstone's spooks communicate with Mr. Stead? One spook is as good as another; one spook's word is as good as another's. Merely as spooks, Julia is as credible to us as Jesus Christ.

CIVILIZATION AND HYPOCRISY.

—:O:—
BY GEORGE ALLEN WHITE.

—:O:—
II. (*conclusion*).

How do we fare in Political Economy, in Economics? Upon nothing is greater insistence just now laid in this country than that Socialism, or any "ism," freighted with suggestion of deadly languor, remotely approaching it, would be positively out of the question in living, progressive Anglo-Saxon communities. Man has always struggled against man, it is shrilly urged from recognized centres of thought. The unquenchable *I* cannot be hoodwinked out of existence. Barbarism and Savagery and behind that the competition of our bestial predecessors have exhibited the long, fierce, salutary, unmitigated fight of unit against unit and life against life. Foolishly to imagine that this state of things can be checked by man is to challenge the eternal ages. To do away with it would spell the death of civilization, the outlawry of God. Incentive would be gone. Laziness and incompetency—would these not at once take the place of thrift and invigorating self-respect?

Ah, no! such an unthinkable *faut pas* can never be on this earth.

Perhaps not. But where is Christ? What of the Syrian reformer, crucified for the sins of every race and every tongue and blazing out the austere way to glory? Is not uninterrupted obeisance accorded him in myriad pulpits and popular houses of worship? Does not this fair apotheosized figure constitute theoretically the very arbiter and *finale* of existence for the inhabitants of Christ's lands? Apparently. Superficially

he does. Can any desideratum be mentioned offhand in behalf of which mankind will display a tithe of the untamed intolerance and bigotry and consequent'y of basal heart interest evoked by an antagonism directed against this consummate Christ and the religion evolved out of his supposed historicity? It would not seem so. Nevertheless, his recorded teachings give it to us plainly that the strutting self fostered by competition, the ego emphasized in the permitted survival of the ferociously ravening fittest or shrewdest, is to be reduced to complete subjection; that the rich and influential enter heaven with greater difficulty than that experienced by a Bishop in bucking Don Quixote-like the eye of a needle for a five-yard gain; that community of goods must be welcomed and practised by human beings who are really human, the financially fortunate being obliged to sell their proud possessions, evanescent ministers to the lust of power, in behoof of the poor; that not the assured and the insolently pushing but the self-abnegating and the meek are to inherit the glories of earth and heaven; that the brotherhood and equality of man is not only to characterize life beyond the tomb, but, no longer an iridescent mirage, to become a real, a regenerating, a resplendent factor in all terrestrial life.

Possibly it is right, and possibly not, to reserve Sunday for righteousness and week-days for greed; to maintain a mental department ostensibly devoted to Christ, and another, disconnected from the first and padlocked beyond peradventure of communication, in the cold interests of mammon. In any event it is not wholly ingenuous.

We enjoy next a little excursion into the lightsome world of Sociality. People are seen greeting acquaintances with perfect expressions of delight, and the kindest of appreciation. Smiles and cordiality, warmth, effervescing geniality, the enlivening flow of talk, are witnessed right and left. It looks like a very good world, after all. The clouds have sailed far off. Pessimists, the cawing crows of life, must have their say, of course; but can anyone whose ventricles are in good working order be expected seriously to heed them? Like long-lost brothers, or supposed orphans restored as it were by a miracle to fireside of bereaved parents, men and women graciously deign to fall on one another's necks with piquant protestations of loyalty.

Is the cloak of hypocrisy to flaunt its ragged folds everywhere?

They separate. The back is turned. Each goes his or her appointed way. Up the steps and into the home or office or club-room we trace these gentle exemplars of good will. But a change, quick and portentous, comes over the confiding spirit of our dreams. That generous soul for whose utterance but now no hyperbole of affection was too gross or palpably banal is detected with the damper off—is disclosed in the act of descanting with malicious, sardonic abandon upon the character of him

who a moment back was left cheerily behind. The fellow is laughable, impossible. His head is known to be endowed with the cranial attributes of a tree-stump. None of such of his actions as may pass muster at the court of morality spring from a worthy attitude or source. His efforts to get ahead and make a name for himself—ridiculous. Surely he is an ill-favored "ass" if nothing more.

Now, whether or not this is conduct contributing to the advancement of the race, it smacks a trifle of hypocrisy.

Before closing, it occurs to ask if the habit of mind induced by a lifetime of acting before the footlights, of learning to impersonate character after character foreign to oneself and to sink spontaneity and natural bent in response to the imperious demand for an alluring kind of amusement, makes toward sincerity; and also whether the immense and ever-expanding regular *clientèle* of the theatre, whatever of perhaps more than counterbalancing benefit and uplift they may derive from attendance, are thereby aided or contrariwise in developing the one elemental virtue of sincerity.

In this category come also those all-permeating and fascinating relaxations, the writing of fiction and the insatiable devouring of its wholesale offerings by virtually the whole population. Do the novelist and the *habitué* of the light bookstall become imbued by revelling in this literature with reverence for the candid, for the open, for the honest? Granted that within proper limits, theatre and novel are instructing and beneficently entertaining features of modern civilization, is it conceivable that we are allowing an unwise extension of their proper sphere to encroach on more important activities?

In numerous wide avenues of thought the period is unquestionably one of transition—of growth and change and in some minor respects of retrogression. It is borne in upon the observer, however, that in the matter of hypocritical propensities the "transition" of to-day is all toward an accentuation of it rather than in the contrary direction. More humanely desirable, without doubt, than the brutish and barefaced savageries of which early mankind were guilty, and whose place has been usurped in a measure by the more indulgent dissembling art, still it cannot ever mean anything more than a contemptible lowering of mental and moral dignity. Has not the puissant urge of evolution at last ushered man into a stage of being when it behooves him to make at least some attempt to curb it?

AN EARTHLY PURGATORY.

Mistress (to colored servant): "So, Lida, you used to be a Catholic, did you? And you say the Catholics don't believe in a hell."

"Deed they don't—dat is, not exactly a hell; dey calls it a purgative."

THOUGHTS OF A THINKER.

—:O:—

BY T. DUGAN, ALBANY, N.Y.

—:O:—

IX. THE ORIGIN OF MORALITY.

CHRISTIANITY claims to be the custodian of morality. It asserts that without a religion of some kind morality could not exist. This is as much as to say, that if two men should endeavor to live in harmony together, they could not do so unless they possessed a religion of some kind. Looking at the strife and hatred existing among the various sects now constituting what is termed Christianity, are we not justified in asking, Why is it that their religion has no civilizing effect upon them?

Suppose the two men referred to had different ideas in reference to nature, what would be the result? The result would be harmonious, provided each would grant to the other the same privilege to which he conceived he was entitled, but not otherwise. If one considered himself more powerful than the other, and was more selfish, he would be apt to compel the weaker to accept his idea. Is such conduct moral? This is what Christianity did in the past, what it continued to do until it was compelled to get down from its high hobby-horse. In these days and in this new country it is beginning to insinuate itself into the good graces of the American people, by showing its best front, as it formerly did in the Roman empire. At the same time it allies itself with the strongest parties in power, and is amassing all the wealth it possibly can. It is biding its time—is never asleep, but continuously has its eyes open to take advantage of every opportunity to enhance its own fortune, as it did in the olden time, and finally, if fortune favors it, to grasp once more supreme power over the human mind, and give us a second edition of those ages of darkness that Europe once experienced. It has lost its grasp upon the human mind in Europe, and its only hope now is in this country. Its hope is based upon the wealth acquired by a few men, and those men imagine that with superstition controlling the actions of the people they will be secure in their ill-gotten wealth. In Europe it was in league with kings and lords, and in this country it is in league with plutocrats. But the days of priestly supremacy are coming to an end, and the millionaires in the United States will yet find it out to their cost.

When early man had arrived at that point which led him to observe the various aspects which nature presented to his view, and to seek a cause for them, then, and not until then, did he become a religious being; for religion really means the conception we have of the universe, and our relations with it. It has nothing to do with anything else. Morality is a

different thing altogether. It has nothing to do with religion. Morals existed in the world millions of years before man made his appearance upon it. It existed among the bees and ants; and no doubt it was, and is, a part of the nature of all living things to be possessed of enough of it, to enable them to exist and propagate their species. They could not exist without it.

This principle termed "Morality" exists among mankind. Among some men it is of a very high, among others of a very low type. It must have had an antecedent, for something could not come from nothing; and it must have existed in mankind before they had any true conception of nature; because men would have destroyed one another if that principle did not exist among them to prevent it.

We call that morality which we see in a man's conduct towards other men. Where one man respects the rights of another, there you will find it in a high degree; and you will also find that the creed of such men has nothing to do with it, for many of those who are strict members of the various churches, are very deficient in morality.

Religion never existed in the world, until a person arose sufficiently developed to recognize the objective world, and reason about it, and also competent to become conscious of his own existence, and to compare one with the other, to speculate about them, to attribute to them that which satisfied his mind.

Morals refers exclusively to our conduct towards each other, and has no immediate reference to nature itself. As far as our conduct towards nature is concerned, it is very plainly to be seen that nature is our master! for if we attempt to violate any of its laws, it will instantaneously bring us to an account. No judge sitting upon the bench, no jury, no executioner, could be more prompt in punishing those who violate human laws, than nature is with those who try to violate her laws. Nature has made man heavier than water, consequently if he should venture to go beyond his depth, he will inevitably sink, unless he has learned to swim or has provided himself with a life-preserver. If he should violate any of the physical or organic laws of his being, nature will have no mercy for him; he will be punished just to the extent to which he has violated them. So that our conduct towards each other does not depend upon our idea of the nature of the world, for that is merely a speculative affair. If you choose to consider the moon to be made of green cheese, that is no affair of mine; I may think differently, but if I do, that is no reason why I should try and compel you to abandon your idea and accept mine.

This is where all our trouble originates, and this is why we should endeavor to learn the secrets of nature and impart that knowledge to our fellow-men, in order to banish the fallacies they now entertain, which set

them at variance with one another. This is what science is doing. All the pleasures we now enjoy, all the comforts, all the happiness we have, have been bestowed upon us by a few men engaged in scientific discovery. No power outside of man himself ever conferred a favor upon him, and if such had been the case it would do man no good. The only thing that can possibly benefit man, is that which he accomplishes by his own individual and collective energies.

A man placed alone upon an island could not have developed the moral law, for there would be nothing to produce it. The only laws which could exist upon that island, and with which that man could come into contact, would be the natural laws which exist everywhere. If that man should violate any of those laws he would be brought to account on that island, just as quickly as he would be in any other part of the world. But as soon as any other human being, or even a dumb animal, came into contact with him upon that island, just so soon the moral law would come into action, and it would require no religion to enforce it. It is a universal principle, and developed just as Man himself developed. It grew with his growth, and is still on its way towards perfection, just as man is on his way to a more perfect manhood.

However, knowing the prestige it would give them, the priests converted this principle of morality to their own use, and asserted that without religion it could not exist; and simple-minded people believed them and believe them still. They confound morals with religion. This it is which gives the priests such extraordinary power over the minds of the people. They go so far as to assert that a man cannot be a moral man unless he is identified with some church, and that society could not exist without religion. Would it? Suppose society dispensed with the police—what would the consequence be? Suppose they dispensed with any other department necessary for the benefit of the community, what would the consequence be? Take our borderlands, the verge of civilization, for instance, where there are no police and no church, how does it fare there? We frequently read about people being lynched in such localities. Well, lynching would be put into practice here in our midst, should any person perpetrate a crime, if the police and law courts were abolished, church or no church, because self-preservation is the first law of nature.

(To be continued.)

“My dear curé, what say you of that youth who, having just left the Catholic schools at Friburg, has assassinated five persons?”

“What do I say of him? What do I say of him? (getting angry). Ah, well, it is this, that if he had been trained in a lay school he would have assassinated ten!”—*La Pensée*.

SECULAR THOUGHT.

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CHRONOLOGY FOR JANUARY.

1. Union of Britain and Ireland, 1801 ; Australian Union, 1901.
2. Lucretia Mott b. 1793.
4. Sir I. Newton b. 1643 ; J. W. Draper d. 1882.
8. First issue of SECULAR THOUGHT publ'd 1887 ; Lord Amberley d. 1876.
9. Galileo d. 1642. 10. Penny Postage began in England, 1840.
13. Ernestine L. Rose b. 1810. 15. Southwell tried for blasphemy, 1842.
16. Gibbon d. 1795. 18. Helvetius b. 1615. 19. Proudhon d. 1865.
21. Louis XVI. guillotined 1785 ; Baron d'Holbach d. 1789.
25. Burns b. 1759. 26. Ernest Jones d. 1869. 28. J. G. Fichte d. 1814.
29. THOMAS PAINE b. 1656.
30. Charles I. beheaded, 1649 ; Charles Bradlaugh d. 1891.

A VICAR'S TRIBUTE TO FERRER.

—:O:—

[Rev. P. E. T. Widdington, Vicar of St. Peter's, Coventry, publishes the following in the November number of his "Parish Magazine." It is so unusual a thing to come from the pen of a clergyman that we venture to reproduce it for our own readers, who will doubtless be glad to have it brought to their attention.—ED. "FREELINKER."]

I AM told that much adverse criticism has been aroused by a recent sermon of mine, and by the playing, after service, of the Dead March in memory of Senor Ferrer. The grounds on which I asked the congregation to take part in this ceremony were stated in my sermon. They were grounds which, in the years past when England stood for liberty of thought and championed the cause of oppressed peoples, would have been deemed sufficient by the great majority of my fellow-countrymen : the grounds that Ferrer was the victim of a judicial murder instigated by the foes of religious and political freedom. Not for one moment did I imagine that I was committing the congregation to an expression of sympathy with Senor Ferrer's teaching on religion and politics. It is monstrous to assert, as it is being asserted, that the tribute that was paid to the memory of a brave man who died at the hands of tyrants, is tantamount to sympathy with opinions he

may have held. The fact that the great leaders of the Free Churches such as the Rev. F. B. Meyer, the Rev. R. J. Campbell, and Dr. Clifford have identified themselves with the demonstrations of protest against Ferrer's execution, confutes such an assertion. And, further, as far as I am able to discover, the opinions attributed to the dead man by an anonymous writer in the *Saturday Review*, and which have been disseminated as facts by the Yellow Press, and by certain partizans of the Roman Church, cannot be substantiated as emanating from Ferrer. It is true that he was an Agnostic and that the schools he established were secular schools—that is, schools in which, according to the testimony of one who knew him, no religious teaching was given. But I am loth to believe that enlightened Christians to-day would withhold their admiration of the moral greatness of such a man as Lord Morley because he does not share their religious beliefs, and has written books against the Faith. Nay, there is no doubt in my mind that the refusal of privilege of burial within Westminster Abbey to that last of the great Victorians, George Meredith, on the ground of his religious beliefs, was repugnant to the educated Christian conscience of this country. The extraordinary ebullition of religious and political bigotry, and the support, for party reasons, of the infamous administration of Senor Maura and his clerical abettors, does not represent the traditions of England. It is a question whether the poisoning of the minds of the people by the shameless mendacity of the Yellow Press is not a more serious menace to our national life than the ravages of the Drink Traffic. Only last week, a responsible journal had the audacity to publish a message from its correspondent in Spain to the effect that the Spanish people were not concerned in the agitations against the government, and this at the very moment when a large part of the Peninsular was under Martial Law, and the government of Senor Maura was being hurled from power!

I refuse to believe that English people have lost their faith in religious and political freedom, or that the body of the nation is ranged on the side of one of the worst and vilest administrations in the history of modern Spain.

One last word. Remember, the fight in Spain and the other countries of Europe is not against Religion; it is Catholicism. The fight is against Clericalism, the point of view which looks on the Church as a vested interest. Clericalism, wherever it is found, and it penetrates into all religious bodies, is the foe of the Christian religion, and the enemy of the people.

I have had my say, and not all the columns of manufactured correspondence will draw me.

SHADY SAINTS.

"Whatever thy past life may have been, if thou wilt trust Christ, thou shalt be saved from all thy sin in a moment. Fifty, sixty, seventy years of iniquity shall all disappear as the morning's hoar-frost disappears before the sun." —SPURGEON.

THERE is joy to-day in heaven, gem-decked streets are gay with banners,
Every chorister is singing, all the golden harps are twanging ;
Aged Yahveh's nearly deafened by the roaring of hosannas,
By the shrieks of exultation, mingled with the cymbals ringing.

For the news has just been wafted from a planet called the Earth,
That John Smith, the Mile End murderer, 's undergone his second birth ;
That he's looking unto Jesus—praying now for all he's worth ;
That doomed to die, he means to die a Christian !

Hear John Smith, the erstwhile bully, now a babbling, broken craven,
Who in bestial madness murdered her he'd vowed to love and cherish,
Raving of a blood-filled fountain, boasting heav'n will be his haven,
Quite secure of future glory—since "believers" never perish.

Not a thought of her he'd slaughtered, only self is his concern ;
Hell may be the dead one's portion, she for evermore may burn ;
But that really doesn't matter, he eternal bliss will earn
By "finding Christ" and dying as a Christian !

Comes at length the fateful morning, when John Smith must be translated
To the mansion which awaits him, where he'll do no work forever.
"Oh, his face was like an angel's !" (so the prison chaplain stated)
As "So-long !" he softly murmured, "see you t'other side the river."

Draw the bolt, the deed is over, now Smith's blood-washed soul is free ;
Through the pearly gates he passes, radiant as a saint could be ;
Crowds of ransomed ones salute him, who on earth were base as he—
But every one became at last a Christian !

Learn from Smith, and when you're acting as you know you hadn't ought to,
Robbing (say) your benefactor, or some innocent betraying,
Know a Throne of Grace is waiting, which your sins may all be brought to,
That the punishment's another's—Christ has died and done the "paying."

Give the years to crime or folly, just whichever suits you best ;
Not the actions of a life-time, but your faith at last's the test.
Clasp the Cross upon your death-bed, enter then upon your rest,
And thank your stars you earned it—as a Christian !

JOHN YOUNG.

There is always hope in the man who actually and honestly works. In idleness alone is there perpetual despair.—*Carlyle*.

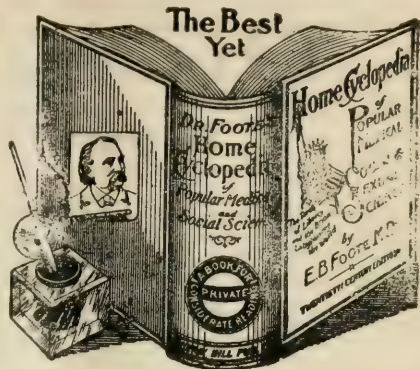
The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—*Voltaire*.

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TRUTH.

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—R. G. INGERSOLL.

"WHAT IS TRUTH?"

When Pilate asked the ancient question, "What is truth?" he must have known that he would receive no satisfactory answer. His question is one that has troubled philosophers in all ages, and to-day, with all our accumulated knowledge, we seem no nearer a final solution than were the men of old.

Science deals with facts, and our knowledge of facts depends upon the validity of the common rough definition of truth—"a correct description of facts." An alleged fact which is not capable of certain demonstration is not really a fact; and some philosophers tell us that there are no means of absolutely demonstrating facts, because the nexus is lacking between the alleged objective realities and the subjective impressions that alone form the basis of our knowledge. Absolute truth is thus unattainable.

This is the basis of the Idealistic philosophy, which treats ideas as the only realities; and though there have been many attempts to reconcile this Idealism with the observed Realities of the universe, no theory has yet been definitely accepted.

The discussion has only served the purpose of befogging men's minds with metaphysical abstractions and theological word jugglery. A layman sees the impossibility of founding a true philosophy upon assumptions which are incapable of verification, and is driven to the conclusion that the only basis

that exists for a satisfactory philosophy lies in the assumption that our interpretation of phenomena, corrected and verified by the aid of our reasoning powers, will give us the highest forms of truth possible to man at any particular time.

It is no objection to such a position to say that it gives us only a changeable basis, and leaves entirely untouched the problems of final causes and absolute truth. The discussion of these problems has never served any better purpose than that of driving men to religion or lunacy.

This is so far true even to-day that in very recent times we have seen prominent scientists professing a belief that there may be a world or conditions in which 2 and 2 may possibly equal 5, or in which space may require more than three dimensions for its accurate measurement, or in which straight lines may be possibly slightly curved, and so on ; so that our most accurate of sciences may not be, after all, entirely reliable.

" DIVINE " TRUTH AND THE PRIEST.

The niceties of logical and philosophical argument do not, however, trouble most men, or there might soon be an end to industry and commerce, and even to civilization. And a visit to a police or other law court will soon convince any one that the recognized truths of every-day experience appear in very different aspects to different men ; and we can only guess what to them must be the aspect of truths that depend for their establishment upon a complex reasoning process.

It is not wonderful, then, that when a man of strong personality proclaims himself the bearer of an infallibly true message from an infinite and omnipotent being, who lives in an unknown and inconceivable place called " heaven," and is also everywhere else at the same time, the mass of ignorant men should accept his message as true.

It is all a question of relative knowledge—of cunning and gall versus ignorance and credulity. When wise men declared the sun was a god the people put no ugly questions to them as to the grounds of their knowledge or the meaning of the term " god." Then as now, everybody knew—or imagined he knew—what he meant by the term, and that was a great king sitting on a golden throne somewhere above the clouds, whose smiles brought prosperity and whose frowns portended disaster and trouble and death.

As in our own day, they paid the priest to offer sacrifices to this imaginary man-god, and if all went well they were satisfied; if not, well, all they could do was to take the priest's word that the outcome was the result of their own misconduct.

When at last men began to inquire, they found that the priest had no more to do with the sun shining than they had. The truth "firm as the everlasting hills" which the priest had proclaimed was found to be the "baseless fabric of a vision," maintained by the greed of priestcraft aided by the inherited prejudices of the masses. Apollo and Diana were succeeded by Jehovah and Mary, but priestcraft maintained its position of dominance by the same means as those it has always adopted—the suppression of real inquiry and the proclamation as absolute truth of the visions and dreams of enthusiasts.



"THE TRUTH" FROM A PREACHER'S POINT OF VIEW.

The discussion has not advanced one iota since, nearly two thousand years ago, Cicero admitted that, while the arguments seemed all in favor of atheism, his prejudices and training all forced him to accept the religion of his forefathers.

And the same principle that led Paul to tell his followers not to argue, but simply to declare the truth, is still adopted in the colleges where the preachers are trained, so that these young men enter upon their life-work with either a one-sided view of their case or a consciousness of its weakness and the necessity of bolstering it up by sophistry and fallacy.

When, therefore, a preacher assumes to answer Pilate's question, no one will be disappointed when he finds that he gets no satisfactory answer. The question was tackled a few weeks ago by the Rev. T. R. Robinson, B.A., Ph.D., of the Department of Philosophy of the University of Toronto, in a lecture before the members of the Canadian Institute.

We were sorry to be unable to be present, but a report by our valued friend Mr. Wm. Archer takes the edge off our grief, and gives us sufficient basis for a little comment.

The lecturer made no parade of his clerical standing, being garbed in an ordinary layman's costume, and his face showing the furrows and "pale cast of thought." He began with the trite remark that "a fool can ask questions that a philosopher cannot answer," to which he might have added as correct a

remark, that a philosopher can often give an answer of which a fool may see the fallacy.

Then he further disappointed us by saying that he did not propose so much to give an answer as to criticize the theories regarding it propounded by other men. Many volumes, he said, might be written about it, and he himself was preparing one which would present some new ideas. We need only say that if his ideas do not advance the question nearer solution than did those he put forward in his lecture, he might profitably save his money instead of publishing his book, which is only likely to add to the sum of human mystification.

REAL TRUTHS THAT CANNOT BE PROVED.

There are many truths, Dr. Robinson asserted, which cannot be proved, but which are nevertheless real truths. We should like him to explain how this tallies with his next statement—that “when a truth is proven, it passes out of the region of belief and becomes a fact.” This latter statement necessarily involves the consideration that an alleged truth “which cannot be proved” cannot possibly have passed out of the category of mere beliefs.

To a large extent this is simply a question of training. A child leaves the Sunday-school with a firm conviction that the existence of God and the “verities of the Christian religion” are indubitable truths that need no demonstration. He thinks it a manifest truth that the world could not have made itself and that therefore a Creator must have made it; or, as Goldwin Smith once remarked, “Evolution could not have evolved itself,” and “Laws implied a law-maker,” so there must be a conscious Power or Being controlling the universe.

The manifest absurdity and unprovableness of such a belief does not prevent it being treated as a real truth by such men as Dr. Robinson. It is a comical aspect of truth.

“SELF-EVIDENCE” AS PROOF.

Then the reverend philosopher went on to confuse his auditors—and possibly himself also—with the assertion that “A fact requires no belief, being self-evident. $2 \times 2 = 4$ is a fact that, being proven, requires no belief. But, when we state

that the three angles of a triangle are equal to two right angles we state what we may believe but cannot prove."

The confusion is manifest here. Facts are of every degree of complexity and observers possess many varieties of knowledge. Few facts are so simple as to be self-evident, and if all facts not self-evident were rejected, real truths would be mighty scarce. If, indeed, self-evidence were made the final test of truth, as it commonly is, errors would be more plentiful than truths, as they probably are at this day.

Even the fact that the three angles of a triangle are equal to two right angles would cease to be a fact if it could not be proved, for it is by no means self-evidently true; and for the same reason the mass of our scientific knowledge would cease to have any validity.

The self-evidence of a fact depends upon the extent of the knowledge and wideness of the mental grasp of the person who weighs evidence, due to his capacity and logical training. It is probable that the scholars of Babylon, who learned the multiplication table up to 60×60 , had a larger grasp of self-evident arithmetical facts than most mathematicians of our day; but this would in no way invalidate the truth of a calculation based upon the table of logarithms.

The men who observed and taught as truth the "self-evident" fact that the sun travels round the earth once each day, thus causing day and night, while they said the stars were fixed, only made their mistake because their knowledge and logical training were defective. When men learned more they proved that it was the earth's motion that produced the effect they had attributed to the sun; and it became a self-evident fact that the fixed stars moved at least as fast as the sun.

SCIENCE VERSUS PHILOSOPHY.

Then we are treated with the information that "Scientists sought after and established facts; Philosophers sought after truth. The two, following different paths, were sometimes opposed to each other." To us, this seems to be a self-evident error, and a childish one also.

As we had already been informed that "a proven truth becomes a fact," we do not see how Dr. Robinson can justify his distinction. As a matter of fact, the statement is entirely misleading. He would have been nearer the mark had he said

that science is chiefly occupied with observing and correlating facts and philosophy with the method of proving their truth.

Dr. Robinson thinks scientists and philosophers have pursued different paths and thus often have come into conflict. This seems a most superficial view. Philosophies, he said, had taken many kaleidoscopic forms, but in this he perhaps includes metaphysics and theology. In the main, the method of science is the method of philosophy—the attainment of the truth by logical methods based on verified facts.

Dr. Robinson's distinction between science and philosophy is based on the assumption that "establishing" facts is not the same thing as "proving their truth." This is not even respectable verbal quibbling. If establishing facts does not mean proving their truth, what does it mean?

The method of Spencer, Darwin and Haeckel have all had one object—the correct interpretation of observed facts, and their success has depended upon their accurate grasp of an immense range of demonstrated facts.

The first and most important principle of all philosophy is that propositions must be stated in known terms. The first and most important principle of all science is that facts must be accurately described. Both principles are radically the same, and mean that the foundations of all true philosophy and all true science must be laid in verified facts.

Without such foundations, science and philosophy cease to have any meaning, and become only the wild theories and speculations of interested or misguided men.



THE DESIGN ARGUMENT STILL ON TAP.

The Design Argument was again got into working order in the shape of a story of a traveller on a road who suddenly comes across a by-path and sagely concludes that it leads to something or somewhere ; but the only person who responded to the invitation to discuss the subject of the lecture suggested that the author of the by-path illustration might object to the use the lecturer had made of it. "Quite so," said the latter, but, after a brief attempt to justify his position, he ended by leaving the subject as he had found it.

In passing out of the hall, our correspondent overheard a lady make the remark that the performance was almost good enough for Shea's Theatre, where she had often heard enter-

tainers try how many words they could utter without saying anything ; and a gentleman said the lecture reminded him of his nursery days, when he was taught, among other alphabetical jingles, " P is a Philosopher, milking a bull," which had kept running in his mind the whole evening.

Considering that the audience was at least as intelligent as any that could be found in all Toronto, this is not very encouraging, but what can one expect when the philosopher is a reverend gentleman ? Philosophy is a difficult subject in any case, but surely a University Lecturer should be able to set its problems and difficulties before a lay audience in a less stultifying and confusing way than that adopted by the Rev. Dr. Robinson.

" THE BIBLE THE MOST POPULAR BOOK IN INDIA TO-DAY."

A short time ago we were told by the missionaries—as an incentive to subscribe more liberally to their support—that five million copies of Colonel Ingersoll's pamphlets had been circulated in India. The extravagant folly of the statement deterred no missionary from repeating it. His not to reason why, to ask the printer's name, or try to find who paid the cost—to tell the lie was the sole work of the Bible fiend.

Now we are told—by Rev. Haslam at the annual meeting of the Upper Canada Tract Society—that the Bible is the most popular book in India, taking the lead of the "hitherto invincible Koran." When one remembers that about one-fifth of the 300,000,000 natives of India are Mohammedans and only about one per cent. Christians—mostly "rice Christians"—the absurdity of Mr. Haslam's statement will be apparent. We need not deny that more copies of the Bible than of the Koran are sold or given away in India, but that fact would in no way tend to prove that the Bible is the most popular book among the Hindus and Mohammedans, though it may appear to be so among the rice Christians.

Mr. Haslam said that many thoughtful Mohammedans are losing faith in the divine inspiration of the Koran, but he did not say how many Christians had lost faith in the divine inspiration of the Bible. Nor did he give any reason why we should believe that men who lose faith in the divine inspiration of the Koran should be led to a similar belief regarding the Bible or any other book.

Mr. Haslam's most striking and most enthusiastically applauded statement, that "the truths which men were fighting over in the West had proved to be the power of salvation which was leading the Asiatic to God," is one of those brainless and meaningless parrot-like remarks that set one wondering what can have happened to the preacher's brain. If it has any real meaning beneath its idiotic clothing, it means that Christianity is most discredited where it is best known, and that the mind of the Asiatic is being obsessed with the supernaturalism out of which the European mind is slowly evolving.

Whatever may come to pass in the West, however, it seems the height of absurdity to expect the acute Oriental mind to shed its ancient superstitions only to accept cruder and more repulsive ones from the hands of its Western conquerors.

FOSSIL PREACHERS STILL GRASP A FOSSIL CREED.

Bishop Dumoulin has just finished a course of Lenten sermons at St. James's Cathedral, Toronto. Mr. Dumoulin is one of those comfortably-fixed gentlemen who see no reason why men should worry themselves about making changes in "the faith once delivered to the saints," more especially when the faith involves a salary of \$5,000 a year or more.

There is one good feature about the sermons of such men. They give you at one view the quintessence of unintelligent and senseless religious belief, and show the character of the faith accepted by the mass of churchgoers. Here is a passage from a report of one of Mr. Dumoulin's sermons:

"As God had given his revelation to all, so had he made it intelligible to all. The Bible was a book unique in its character. If you took a book written by a philosopher it was philosophic throughout, or if you took any ordinary book it was ordinary to the end. The Book of Books, though, presented these characteristics, that it showed a series of narratives, treatises, gospels, and epistles, in which is combined the work of God's Holy Spirit, revealed to man, and written by human writers with their own imperfections manifest. Bishop Dumoulin then dealt with the succession of the books of which the Bible was composed, from the earliest of the prophets to the Revelation of St. John the Divine. The contents of all these books had, through the writings and teachings of studious and learned men, who had devoted much of their lives to that purpose, now been made clear and intelligible to the humblest and least instructed minds."

One can hardly understand how such rubbish can be uttered or listened to outside a Salvation Army barrack or an African

Methodist meeting-house. For nothing is clearer than the fact that, though each Christian may proclaim that the Bible is intelligible to him, the interpretations of it differ from each other as widely as ever they did; otherwise Christian Union would at once become an accomplished fact.

Perhaps the best explanation of the fact that men attend these Lenten services lies in the severe weather conditions now prevailing. Men who have half an hour to spare naturally find it more pleasant to spend it in a comfortable church seat listening to a little music, a very little praying, and a small modicum of preaching, than in tramping the windy streets with the thermometer below zero.

DR. PAKENHAM ON THE EDUCATION OF CHILDREN.

Dr. Pakenham, Dean of the Faculty of Education in the Toronto University, gave an address on technical education at a recent meeting of the Toronto District Trades and Labor Council. It is pleasing to see men of ability taking so much interest in the affairs of the working classes, but it is unfortunate that much of the good they attempt is vitiated by their religious prejudices.

Dr. Pakenham spoke strongly in favor of physical training in its widest sense as a foundation for mental development, and we heartily concur in this. He thought parents neglected their duty in this respect, but we are inclined to think that few parents are qualified for the task of training their children.

“He was a strong advocate of physical training in the schools. He also favored a scheme that would give the children a healthy body even if the state had to feed them, as only well nourished children were capable of having a healthy mind. If children were to grow into useful citizens it was absolutely necessary they be healthy.”

We fully agree with this. We believe the young people of this generation suffer from two deleterious phases of the life of a strenuous age—excessive mental strain in the schools and injurious conditions in factories and offices. Their only hope for salvation lies, we think, in the adoption of methods similar to those outlined by Dr. Pakenham.

Then the rev. gentleman, as if to give his hearers a good example of a *non sequiter*, wound up by giving these three items as the essentials of a good education: “(1) Moral and

spiritual training, a correct knowledge of the Bible ; (2) Knowledge that work was the lot of man ; (3) That patriotism and good citizenship were essential to success in life. All other training should follow this."

It is perhaps fortunate that our practical educationists, who generally favor Bible study in the schools, take good care that the knowledge of the Bible obtained by their pupils is of a very restricted character, though what they do acquire is generally totally unethical, and much of it of an immoral character.

GOLDWIN SMITH ON PARTY GOVERNMENT.

How far away from practical life are the wise utterances of the chamber philosopher and statesman may be seen from the latest deliverance of Goldwin Smith, given to us through the columns of the *Spectator* :

"Under a rational system of government finance surely would be a distinct subject to be dealt with on its own grounds. In this case it forms the cover for an attack on a hated class, and this appears clearly enough in the speeches of David Lloyd-George, the Chancellor of the Exchequer. Party system in England was started up by the struggle for the crown between the Hanoverians and the partisans of the Stuarts, with the respective political creeds. It has now no rational foundation and is leading to confusion which is not unlikely to end in disaster.

"It is not to be supposed that you can at once spring into a new system, but surely it is time that statesmen, if any can release themselves from party trammels, should lay their heads together for calm consideration of the subject."

The idea that the discussion of a Budget can be removed from the sphere of party politics is as ridiculous as any that ever emerged from a crank's brain. When the question is put: Shall the taxes be paid by the people or the plutocrat, the peasant or the prince? it would take all the sophistry of Mr. Smith to prove to the satisfaction of all the parties that the question has no party significance.

It seems to us that party government in one form or another is a necessary feature of all government, and involves the best possible safeguard for good government.

We are sorry to see that the *Searchlight*, of Waco, Texas, which has had a rather fitful existence for some years, has had to be suspended for at least several months, owing to the sickness of its editor, Mr. J. D. Shaw, a very able Freethought exponent on the platform as well as in the press.

Mad Murdock.

WHAT IS THE SQUARE OF TWO ALL-POWERFULS?

SATAN : SCIENTIST, PHILOSOPHER AND GENTLEMAN.

SOME one waggishly asked once of some persons mentally deficient, What would be the result if an irresistible force should strike an immovable obstacle? The question was intended as a jest, or to set the whole Sunday school class thinking, which is not conducive to the prosperity of the school.

Philip Mauro, once a lawyer and now a shining light, has written what he would call a book. Some person to me unknown sent me a brand new copy, which contains the statement at the top of the cover that "The price of this book is 50c. net." The book is called "Reason to Revelation." The meaning of the title is to me obscure. It may mean that Revelation may be understood if studied rationally—but that won't do, as the author distinctly says it is not possible, and proves it by a quotation from scripture—or he possibly uses the adverb as so many do who discuss in American English when they say that "There is something to it," or "There ain't nothing to it." Again, he may have the alliterative sense fairly developed, and thought the title sounded so well that it would be a disadvantage that it should mean anything.

Philip Mauro is a sanctified person, having been born again of "incorruptible seed" into the righteous man Jesus Christ, and as such, having proven by scripture that we cannot by searching find out God, he proceeds to tell us how to search and how to find. How a person can be born again is not stated, but, more remarkable still, how a person may be born *into* Jesus Christ is not explained. It would appear that the natural order governing birth is in some way reversed, but details, as unnecessary, are omitted. Another thing peculiar to this lawyer-divine is that, while he is born "into" Christ, he has Christ in his heart—**nothing** is said as to what is in his head—and having, as we suppose, the former organ safely locked, the tenant cannot get away.

It is all very interesting to those who have any desire to learn about the unknowable, to read what this person tells of what he knows—not guesses, or thinks might be true, but knows. How do we know that he knows all about God and the soul, the Savior, Satan, etc.? He testifies to that effect and proves he is right by a quotation from Scripture. To those who may want to look into the matter on their own account and are "honest doubters," he has a system of analogy and deduction from hypothesis that will convince any "honest" doubter. Those who are not convinced are not "honest" doubters, and of such he would have the Faithful understand that it were better to have no trade with them—to keep themselves separate. He has some warrant for his position regarding doubters—i.e., evil-doers—in Shakespeare's "Much Ado About Nothing":

"Scene 3 : A street. Enter Dogberry and Verges with 2 Watchmen.

"DOGB.—Are you good men and true?

"VERG.—Yea, or else it were pity but they should suffer salvation, body and soul.

"DOGB.—Nay, that were a punishment too good for them, if they should have any allegiance in them, being chosen for the prince's watch.

"VERG.—Well, give them their charge, neighbor Dogberry.

"DOGB.—First, who think you the most disartless man to be constable?

"1ST WATCH.—Hugh Oatcake, sir, or George Seacoal, for they can read and write.

"DOGB.—Come hither, neighbor Seacoal ; God hath blessed you with a good name ; to be a well-favored man is the gift of fortune, but to write and read comes by nature.

"2ND WATCH.—Both which, Master Constable.—

"DOGB.—You have, I knew it would be your answer. Well, for your favor, sir, why give God thanks, and make no boast of it ; and for your writing and reading, let that appear when there is no need of such vanity. You are thought here to be the most senseless and fit man for the constable of the watch ; therefore bear you the lantern. This is your charge ; you shall comprehend all vagrant men, you are to bid any man stand, in the prince's name.

"2ND WATCH.—How if he will not stand ?

"DOGB.—Why then take no note of him, but let him go ; and presently call the rest of the watch together, and thank God you are rid of a knave.

"VERG.—If he will not stand when he is bidden, he is none of the prince's subjects.

"DOGB.—True, and they are to meddle with none but the prince's subjects.—You shall also make no noise in the streets ; for, for the watch to babble and talk is most tolerable and not to be endured.

"2ND WATCH.—We will rather sleep than talk ; we know what belongs to a watch.

"DOGB.—Why, you speak like an ancient and most quiet watchman ; for I cannot see how sleeping should offend ; only, have a care that your bills be not stolen.—Well, you are to call at all the alehouses and bid those that are drunk get them to bed.

"2ND WATCH.—How if they will not ?

"DOGB.—Why, then let them alone till they are sober ; if they make you not then the better answer, you may say they are not the men you took them for.

"2ND WATCH.—Well, sir.

"DOGB.—If you meet a thief, you may suspect him by virtue of your office to be no true man ; and, for such kind of men the less you make or meddle with them, why, the more is for your honesty.

"2ND WATCH.—If we know him to be a thief, shall we not lay hands on him ?

"DOGB.—Truly, by your office you may ; but, I think they that touch pitch will be defiled ; the most peaceable way for you, if you do take a thief, is, to let him show himself what he is, and steal out of your company."

This gifted person who knows more than God because he can explain

him, has a theory that I had long since been convinced of—that Satan is not a person who would encourage rape, murder, arson, perjury, forgery, licentiousness, or anything known as criminal or low.

He is a highly gifted, polished, all-powerful gentleman, whose diabolical schemes are promoted by encouraging the higher powers of the mind in science and reason. He is in full possession of and is lord of this world. How sad it is to think that, to become cultured, a scientist, to devise schemes for the interchange of thought and action for the betterment of thousands and millions that we can never know personally, is, according to this divine lamp, to go to the devil! And how much more sad is it that this Christ-born croaker about his own skinny soul decides to keep himself separate from a sin-soaked world and let it go to hell.

Some one once asked why a Statistics of Imposture had not been published, to which I add that such a publication would contain some things that would be surprising. I also regret that a Testament and Revelation of the Most High and Mighty Devil has not been inspired and written by some holy damned souls—or damned holy souls—whichever is the right term. As all that we know of him—beg pardon, good Satan, that should have been a big H—has been written by his enemies, his autobiography should be interesting. Even his biography, written by his prophets, and given to the world without profit, would be welcomed.

That there should be two all-powerfuls, as shown by this Light of Divine Truth, each at war with the other these thousands of years, and each in turn gaining ground only to lose it, is very interesting to those who can believe it. Why do I go on thus about what I hold to be arrant nonsense? Why do I laugh at a fool who can prove by scripture that God will not accept anyone who will not come earnestly seeking aid, and also prove by the same authority that no one can come to God unless God draws him on? Is it not all foolish enough and sufficiently exploded to be banished with a laugh? Is it not plain that he that would save your soul if you will only buy his book is but a cheap knave? All true, but there are times when it is not enough to laugh. The "Explainer" of scripture is ever with us and ever ready to harry the weak and unthinking into a passive consent to the possible truth of the story; thus producing that class of Christians that are on the roll but that are not on the job. I, to-day, feel that it is my duty to resist actively and to call a greasy lie loud and distinct by its right name.

FIRE SCREENS.

A negro preacher in a Georgia town was edified on one occasion by the recital of a dream had by a member of his church.

"I was a-dreamin' all dis time," said the narrator, "dat I was in Ole Satan's dominions. I tell you, pahson, dat was shore a bad dream!"

"Was dere any white men dere?" asked the dusky divine.

"Shore dere was—plenty of 'em," the other hastened to assure his minister.

"What was dey a-doin'?"

"Ebery one of 'em," was the answer "was a-holdin' a cullud pussen between him an' de fire!"—Harper's Weekly.

HOSPITALS NOT OF CHRISTIAN ORIGIN.

BY THE LATE J. M. WHEELER.

THE claim of a moral monopoly often made by interested professors on behalf of the dominant religion around is one entirely without justification. As, at the present day, after a career of nineteen centuries, the Christian religion is not even professed by two-thirds of the world's inhabitants, it would be a severe reflection on the supposed divine source of morality if all non-Christians were destitute of moral principles. As a matter of fact, so far from this being so, it is a question if Christians are not surpassed in certain particulars by the nations they regard as benighted heathens. Hospitals have frequently been claimed as peculiarly the results of Christian teaching; yet, if anyone will examine the evidence, they will see that hospitals have, like other institutions, slowly evolved from beginnings which long antedate the Christian religion.

Care for the sick and sympathy with suffering evolved with motherhood. Even the rudest tribes look after their sick and dead in warfare. Wherever social feeling grew, there the sentiment of humanity was bound to manifest itself. It is part of the case against Christianity that it has tended to foster the anti-social feeling, to dwarf the concerns of this life, and to look down upon the body, which had a more worthy place in Pagan thought.

Hospitals grew out of dispensaries, and as far back as the eleventh century B.C. the Egyptians had medical officers, who were paid by the State, and who attended in public places, to prescribe for the sick who came there. These were qualified men according to the science of the time, for only those licensed by a college of physicians were allowed to practice. Some of these were specialists for the eyes, the teeth, and the brain.

Whether India was indebted to Egypt or not for its early science is still obscure; but certain it is that in very early times the Brahmins exhibited considerable knowledge of medicine. They prescribed for the village communities, and, if they had no hospitals, the shade of a tree served the same purpose in the treatment of the sick. Doubtless some superstitions were mingled with their treatment, but that it was not foolish we may gather from the statement of Megasthenes, a Greek ambassador, who resided for many years in India early in the third century before the Christian era, and who says "they cure diseases by diet rather than by medical remedies."

Buddhist monks, like the Therapeuts of Egypt, were *healers*. When Buddhism was established as the State religion of the north of India, in the middle of the third century B.C., by Asoka, called Piyadasi, or "beloved

of the gods," he established hospitals both for men and animals in various parts of his dominions. This is proved by rock-cut inscriptions which remain to this day. One of these inscriptions records that "Everywhere Piyadasi's double system of medical aid is established, both medical aid for man and medical aid for animals, together with medicaments of all sorts which are suitable; and, where they are not, they are to be prepared and to be planted, both roots, drugs, and herbs." Fa-Hian, the Chinese Buddhist traveller, who visited the sacred places of his religion at a time when the Christians were quarrelling as to whether the divine nature had one or two wills, records as under concerning the institution of Patna:

"The nobles and landowners of this country have founded hospitals in the city, to which the poor of all countries, the destitute, the cripples, the diseased, may repair for shelter. They receive every kind of help gratuitously. Physicians inspect their diseases, and, according to their cases, order food and drink, decoctions and medicines—everything, in fact, which may contribute to their ease. When cured, they depart at their own convenience."

Let the Christians note that these hospitals were for the suffering poor of all countries. Jesus is reported to have said that he was but sent to the lost sheep of the house of Israel, and to have told the woman from Syro-Phœnicia that it was not meet that the children's food should be cast unto dogs; for it was thus the "chosen" people described the races that were "without."

Jesus is said to have miraculously healed many diseases; but would it not have been more worthy of a divine instructor to have left the world his secret how to render all life healthful—not simply to have restored one blind man, but to have made blindness impossible? The miracles of science can be repeated; but no remedy for a single disease is given in the New Testament. It countenances, instead, the pernicious theory that disease is the work of devils. This theory, against which the Greek physician Hippocrates wrote in the fourth century B.C., has been the fruitful source of blunder, brutal treatment, and downright insanity.

Passing to ancient Greece, we find that surgeons for the care of the wounded in battle, at any rate, were well known, for they were alluded to by Homer, and they won the admiration of Plato because "they were heroes as well as physicians." Here let me remark that the word *philanthropy* is used by Plato in its widest scope, a fact in itself negating the Christian claim of moral monopoly. Although Prometheus is fabled to have gifted men with the science of medicine, it seems likely that the Greeks largely drew their knowledge of that science from the Egyptians, whose skill is praised in Homer's "Odyssey." As in Egypt, the physicians of Athens were State-paid. Medical officers were elected by the free men of the city, and freely dispensed their services. The temples were also used as a kind of hospital, as may be gathered from the "Plautus" of Aristophanes. The temples of Æsculapius were especially virtual dispensaries, and the priests of Æsculapius were healers. Votive tablets attested the cures believed to have been wrought through the agency of the gods. A Greek hospital is expressly mentioned by the poet Crates in the middle of the fifth century before Christ.

That the Romans had public hospitals is contended in a learned and valuable work entitled "Collections Relating to the Systematic Relief of the Poor" (London; 1815). It is certain that under the Roman empire physicians were elected in every city in proportion to the number of inhabitants and they received a salary from the public treasury. As in most of the ancient civilizations, they were public officers, bound to relieve public distress and suffering, which they had no inducement to prolong. Sætonius relates that upon one occasion the Emperor Tiberius made it his business to visit all the sick people of the town. Tacitus, when relating in his "Annals" the fall of an amphitheatre, in which large numbers were wounded, says :

"Now, during the fresh pangs of this calamity, the doors of the patri-cians were thrown open ; medicine was everywhere supplied and administered by proper hands ; and at that juncture the city, though of sorrowful aspect, seemed to have recalled the public spirit of the ancient Romans, who, after great battles, constantly relieved the wounded, sustained them by liberality, and restored them with care."

Yet some Christians would have us believe that all tenderness for affliction dates from the advent of their incarnate deity !

Hospitals were even found in Mexico by the Christian marauders who first devastated that country. Prescott, in his account of the Aztec civilization in Mexico, which no one can pretend was in any way indebted to an unknown Christianity, says :

"I must not omit to notice here an institution, the introduction of which in the Old World is ranked among the beneficent fruits of Christianity. Hospitals were established in the principal cities for the cure of the sick, and the permanent refuge of the disabled soldier ; and surgeons were placed over them 'who were so far better than those in Europe,' says an old chronicler, 'that they did not protract the cure in order to increase the pay.'"

So far from the world being indebted to Christianity for hospitals, they were not found among Christians until the fourth century ; and Saint Chrysostom, who did much towards instituting them, was very badly treated by his fellow Christians. Hospitals for the insane were first found among the Mohammedans. They afterwards spread among Christian countries, the earliest being found in Spain, the country most influenced by Mohammedan institutions ; while in Europe insane persons were, by command of Papal bulls, burnt and tortured as witches and agents of Satan. At Bagdad was the House of Mercy, in which all mad people were confined. They were carefully examined every month, and released as soon as they recovered. During the long period when Christianity was triumphant, knowledge of the medical art was tabooed as unholy. The care of the body, in any scientific sense, was left to Mohammedan and Jewish physicians. Hospitals for the insane were not known even in Spain before the fifteenth century, and there was no foundling hospital in Rome before the thirteenth century. The Christian contention, that Christianity, and Christianity alone, has shown care for human life and human suffering, will no more bear examination than any other of its pretensions.

CREED *VERSUS* DEED.

BY GEORGE ALLEN WHITE.

"The hour is coming when men's holy Church
 Shall melt away in ever-widening walls,
 And be for all mankind ; and in its place
 A mightier Church shall come, whose covenant word
 Shall be the deeds of love. Not CREDO then ;
 AMO shall be the password through its gates ;
 Man shall not ask his brother any more
 ' Believest thou ? ' but ' Lovest thou ? ' "

" So many gods, so many creed's,
 So many paths that wind and wind,
 While just the art of being kind
 Is all the sad world needs "

SHALL Belief or Conduct, Words or Deeds, constitute the measure of a man's worth? From earliest days, days when its servile masses could not read or write, the Christian Church has declared the superiority of laryngeally warmed N O CO₂ over the grace and charm of mere conduct. The less-educated sectaries do so yet—are still glorifying the letter and abusing the substance.

With the representative classes of any large and progressive city, and before the really cultured audience wherever gathered, this proposition appears outworn and absurd to-day. Deeds are everything and Words nothing, with whoever grasps the expanding spirit of the age. And yet, so numerically powerful if intellectually trivial are the cohorts of Belief, that a review of the respective merits of the contending ideas will not be altogether out of place.

Insistence on the pre-eminence of Concepts over Actions, obsessing with numb clutch the poor minds of men for thousands of years, could not but breed hypocrisy in and through the fibre of our ancestry ; until now all around us its septic fruitage, erected almost into the majesty of the natural and the inevitable, is revealed in the attitude of people on questions of the day. For clearly, out of the several hundred millions of ostensible believers in Christianity dispersed over the earth in all conceivable environments, real and unquestioned agreement either in detail or in essence is impossible ; that is, unless thought is dead ;—but the large honor historically accorded mere Belief elevated a conformity that should be at least apparent into an indispensable requisite to life, love and happiness. Whoever could not believe had perforce to conceal his proneness to breadth of mind beneath simian characteristics, which transmitted themselves in augmenting potency to his descendants. Otherwise he was a marked man—from a psychical standpoint at least, and not infrequently so physically.

Then too the venomous arrogations of Belief sent stupidity to a strong premium. Where the confines of thought had been explicitly determined by authority and roped off, it were supererogation, indeed recklessness and bravado, to think. Everything was known, recognized, agreed upon. A complacent conceit sat lightly upon the brow of the elders. To doubt was a blasphemy. To preach doubt was a high crime. Sin and error were to

be expected ; but unbelief was unpardonable, the unbelievable iniquity. In such a world no wonder the ignorant and the dull, the debased and the vicious, swarmed unchecked in lands that might have looked smiling to the sky.

ORIGINATED IN SELFISHNESS AND IGNORANCE.

The whole miserable mistake originated in the selfishness—nothing mischievous, but still selfishness—not in the altruism of mankind. It was presumed that the primitive conjectures of pseudo viceregents of a higher power were absolutely correct ; that these mouthpieces of divinity had disclosed by inspiration the one and only avenue leading up the rocky heights to life everlasting. Heaven seemed not far away. Deny the validity of the conjectures, and you impertinently and brutally thrust your sword into that symmetrical stuffed figure without which a demonstrated immortality dwindled into inanity and twilight hysterics.

Should this be allowed? Should a race suffer just because a boor wanted to talk? Never! Eternal life must be buttressed and guaranteed at all costs. It was everything. Nothing else counted. Man would not tolerate, would not hear of questionings. Conduct might or might not be of some trifling moment. It dealt only with the Mortal. But Belief—that was the desideratum and ultimate of existence. It trenched on the Immortal. Shut the eyes. Let the ears be muffled. Await in trembling the angel of death. Belief, Belief—it must be maintained inviolate, whatever the means, whatever the price. All besides was as sound and fury. The great cosmos had no import to the conscious soul without a future beyond this tawdry moil of work. Belief in the soundness of the deliverances made by priestcraft, belief in the revealed *modus operandi* necessary to compassing the celestial eventuality, was more than houses or lands or acts or civilizations or principalities or rocking universes. If it had to be Self vs. everything that, like honesty or benevolent performances, or duty, was good in the temporary seeming of earth-bound sagacity,—well, it had to be ; it had to be. That was all.

The pages of History mournfully show, what is plain to contemporary students, that universally Belief has been demanded, not for the reasoned and the reasonable, but for the primeval, the frail, the narrow, the wholly ridiculous, for What We Do Not Know. Had the accent been put upon a Belief grounded on the proved or even the plausible, it would have afforded a slight palliation to the mind reaching toward high thought ; but this outlawry of the hand and heart, of generosity, of worth, of nobility, and of most of the winsome flowerings of human nature, in favor of the utterly indefensible theoretical maunderings of blind racial infancy, is the last straw, the ultimate imbecility. Nothing worse could have emanated from the Imp himself.

Is it anything but altogether senile—or puerile—to conceive that a god, absolute of absolutes, required rest like flesh and blood after creating the earth and the stars “also”? that the revelation of the sole hope of far-ramifying races was restricted to the petted, the lilliputian, the pent-up Jews? that, antedating its coming, the undone peoples inhabiting the earth should have been allowed to perish for millenniums in black ignorance of it, and that the overwhelming majority should since then have been left strangers to its favor? that “miracles” were wrought of old under

the crudest societary and evidential conditions, and were and are destined subsequently never to be duplicated? that a mortal son springing from the loins of the Eternal, an obscure Syrian unheard of by most and possessing no historicity, should satisfy the wrath of his omniscient sire by yielding himself up on a cross to a parochial rabble of religious cheuvinists?

To many it will appear but a waste of words to enumerate at this late day these familiar fatuities of Belief, which have been driven into exile by Intelligence; yet it is in behoof of such poor intellectual dross and hoar mummeries of uninstructed epochs that Conduct has been made to efface itself as a factor in reward and punishment during the long night of dense ignorance.

"Meanwhile, as I have just said, the leading minds in literature and science become continually more logical and investigative; and once that they are established in the habit of testing facts accurately, a very few years are enough to convince all the strongest thinkers that the old imaginative religion is untenable, and cannot any longer be honestly taught in its fixed traditions form except by ignorant persons" (Ruskin).

WE ARE NOT RESPONSIBLE FOR OUR BELIEFS.

Disbelief in anything, good, bad or indifferent, ought not to dim one's reputation as man and citizen in this life, or snuff out hope of an immortal beyond, provided conduct bears the hall-mark of righteousness. Though the inquirer, led astray from we know not what cause, openly flout Geology, Anthropology, or the venerable Multiplication-table itself, why, preposterous though it be, should it be made occasion for ignominious condemnation and the rigors of sentence? Perhaps the life-giving puissance of the cosmos inflicted upon him the bane of a rather feeble mental outlook: shall we issue warrants and clap him in irons for that, or give him over to the fell mercies of some Devil raging in endless furies below? Possibly he wants to be stubborn: what of it? That is a very human prerogative. Let those who wish, challenge the entire field won from nature by the arduous delvings and ratiocinations of men straggling along down the stream of Time from Archimedes to Edison; let the real, the indubitable, let the granite truths of science, be assailed from all sides if any see fit to undertake it. Shall lives be accursed, shall souls be mulcted of their birthright, simply because of failure easily to accommodate oneself to modern knowledge; because mayhap the hand of the "potter" shook a little? If even a finite punishment is not equitably to be meted out because of a neglected allegiance to What We Know, how much less shall justice be done when inconceivably hideous infinite revenges upon exemplars of a magnificent morality are contemplated for refusal to prostitute the intellect at the outcast shrine of What We Do Not Know?

(To be continued.)

Let us, if possible, banish all fear from the mind. Do not imagine that there is some being in the infinite expanse who is not willing that every man and woman should think for himself and herself. Do not imagine that there is any being who would give to his children the holy torch of reason, and then damn them for following the sacred light. Let us have courage.—*Ingersoll.*

THOUGHTS OF A THINKER.

—:O:—

BY T. DUGAN, ALBANY, N.Y.

—:O:—

IX. THE ORIGIN OF MORALITY (*continued*).

WHEN primitive man existed, there was no established church to lord it over him; still man progressed. Where was the Church to help him? The moral law at that time existed among these savages, for if it had not, they would have exterminated one another.

We often read in the newspapers of men, high in the various churches, perpetrating the most heinous crimes. How can we explain such facts? If you should refer to them, the answer by church followers is: "Oh, the devil got the better of them," or words to that effect, or some other silly evasion, and they walk away with a laugh. My reply is: Christ assumes the responsibility, and if you only have faith in him, and worship him in the manner laid down for you by any of the denominations, then you are saved.

I have pasted in a book a clipping from the *Albany Argus* of 1877, in which it is stated that there are in the Auburn State prison, "three printers, twenty-seven clergymen, forty-two lawyers, and thirteen doctors." How do those figures strike you? And still it would be immoral or unjust to tax church property! The churches must not be forced to pay their proportion to the community for the preservation of society, because without them "society could not exist"—it would disappear and anarchy would replace it. Is this claim true? Is it not dishonest? Is it not a lie? They claim also to offer up prayer—even before our legislatures in their very halls or chambers, and they demand payment for these prayers. Is not this custom immoral? Is it not a fraud?

I will point out another example: If I am so selfish as to desire my own conservation in preference to everything else, I could do no better than to join a church—the more popular the better—and to make myself as conspicuous in it as I possibly could, so as to draw the attention of those present upon me, making them believe how pious a man I was. In this way I acquire their good will, influence, etc.

The priest asserts that there is a god, whose eyes are upon us continually, that we cannot make a move without he sees it. A man contemplates a crime, and in the act of striking the blow he observes the eyes of a child upon him. He hesitates and walks away—he does not commit the crime. Where were God's eyes upon that occasion? Did they arrest the arm of the criminal? But suppose there was no child in the way and he did commit the crime? If apprehended, tried and convicted, and eventually hung or electrocuted—what becomes of his soul? that imaginary entity which they assert he possessed; which leaves the body when life departs? We are given to understand that it is translated to "Heaven," a place formerly asserted to be up in the sky, but which no telescope has discovered, although it has penetrated throughout space in every direction, to depths beyond all calculation measured by miles.

We are told by the Bible that the people of Babylon undertook to build

a tower so as to enable them to escape to heaven, and that God confounded their language in order to stop them, and that is why there are so many different languages in the world to-day.

There is also an account of a man named Jacob, who reached heaven by a ladder, called after him, "Jacob's ladder;" and also another account of a person named Elisha going there in a flame of fire. Paul also went there (according to his own account); and Christ was seen by over 500 people ascending there body and all, finally disappearing in the clouds. All these marvels are vouched for by both the Old and New Testaments.

If you ask Christians at the present time where heaven is, they cannot tell. They don't tell you, to-day, that heaven is "up," and hell "down," as they formerly did. Why? Because they know better—because they are well aware that no man, no matter how ignorant, could believe it.

Now, we may ask, what became of the soul of the victim—the man who was murdered? for he certainly must have had a soul also, if the criminal had one. Did it go to heaven? No! Why? Because he did not repent. Why did he not repent? Because the murderer did not give him the time necessary for repentance; consequently he went to hell—he would not be fit to associate with the murderer in heaven. In other words, the murderer did have time before he was executed, and the victim did not, and consequently the soul of the criminal was saved, and the soul of the victim was damned.

So much for the Vicarious Atonement. There is not a redeeming quality in it from beginning to end. It is the greatest imposition ever foisted upon the consciousness of credulous people—no worse could possibly be invented to impose upon mankind. To look at it in another way, it proves how contemptible the intellect of man is. It is the fear of death—the fear of annihilation—which is at the bottom of it all, and the selfish craving for an immortal life of idleness and uselessness.

So the priests, in pandering to this contemptible idea, which has been cultivated for thousands of years, enjoy a heaven upon earth at the expense of their dupes.

Another caste also enjoys a heaven upon earth—those who sway the people by force, and in whom resides the secular power—the kings, lords, etc., with their courts, police, and military, all of whom have to bow down to the power of the priests, for if they did not the result would be fatal to them—for the priests hold sway over the human mind.

As I asserted, all this only proves how contemptible the intellect of man is, when he is unable to perceive the absurdities imposed upon him, for these absurdities stick out on all sides. There is not a spot in it but is an absurdity and an imposition; and yet people are so blind that they are unable to perceive even one of them, in order to evolve a doubt in their minds—to urge them to even ask a question. No! no doubt ever presents itself to their incompetent minds; they remain wrapped up in their own ignorant conceit; for all truth was kept from them to begin with, and nothing taught but fables and lies.

Why is this so? The reason is, that their whole thought is concentrated upon one thing only—the salvation of their respective souls, and they are blind to every other thing but that, and the particular "ism" in which they

were educated to believe is what they rely upon to save this imaginary thing called the soul.

Now, according to the Catholic religion, no one goes to heaven when he dies without first passing through purgatory, "the half-way house," and to escape from there requires Money. How do you reconcile that doctrine with the idea that prevails among the people that they will be saved if they only believe in the "Lord Jesus Christ?" Every Christian has also been taught to believe in the resurrection of the body upon the last day when Christ shall come to judge, and separate the good from the bad. Can anybody explain such doctrines as these? In Egypt, thousands of years before Christianity existed, the dead were supposed to rise upon the day of judgment, and in order to do so, they embalmed the bodies of all those worthy, and all the unworthy were not embalmed, but left to rot, so that it would be impossible for them to rise upon that day. So you see that this Christian religion is no new thing—that it is not an original conception, established by a son of a God born in a stable in Bethlehem on the 25th of December, Anno Domini 1, but has come down from the old Buddhism of India, and the Sun-worshippers of Egypt and Rome, with a sprinkling of Platonism in reference to the immortality of the soul, and all worked out in the city of Alexandria in Egypt, and finally ingrafted upon the human mind by the Roman Emperor Constantine, one of the most diabolical murderers that ever lived, equal to, if not worse than Nero.

(To be continued.)

THE LORD OF LORDS.

—:O:—
BY G. W. FOOTE, IN LONDON "FREETHINKER."
—:O:—

[In a preliminary note Editor Foote says: "This article was written in 1884. With a few alterations it is singularly appropriate to the present situation. Most of our readers will gladly accept it this week, we think, instead of a special article by the Editor." We might add that the article is appropriate, not only to the British political situation, but to the perennial conditions of modern society.]

WE are in the midst of a political crisis. The House of Lords opposes a reform unanimously voted by the House of Commons. Great demonstrations are being held all over the country, to insist on the popular will being carried into effect, and there is a growing cry of "Down with the Lords." A spectator from another planet might wonder at all the fuss. He might marvel how forty millions of people needed to stamp and gesticulate against a handful of obstructives. He might imagine that they had only to decree a thing and it would immediately be; that all opposition to their sovereign will would melt away the moment they declared it. This traveller, however, would soon be undeceived. A little study would show him that the people are kept in check by faith and custom. He would learn that the nation is tied down like Gulliver was, by ligatures springing from its own head. Behind the King there is a King of Kings; behind the Lords there is a Lord of Lords. Behind every earthly despotism there is a heavenly one. The

rulers of mankind overawe the people by religious terrors. They keep a body of men in their pay, the black army of theology, whose business it is to frighten people from their rights by means of a ghost behind the curtain. Nobody has ever seen the bogie, but we are taught to believe it from our infancy, and faith supplies the deficiencies of sight. Thus we are enslaved by our own consent. Our will is suborned against our interests. We wear no chains to remind us of our servitude, but our liberty is restrained by the subtle web of superstition, which is so fine as to be imperceptible except to keen and well-practised eyes, and elastic enough to cheat us with a false sense of freedom.

Yes, we must seek in religion the secret of all political tyranny and social injustice. Not only does history show us the bearing of religion on politics—we see it to-day wherever we cast our gaze. Party feeling is so embittered in France because the sharp line of division in politics corresponds with the sharp line of division in religion. On the one side there is Freethought and Republicanism, and on the other Catholicism and Monarchy. Even in England, which at present knows less of the naked despotism of the Catholic Church than any other European country, we are gradually approximating to a similar state of things. Freethought is appearing upon the public stage, and will play its peculiar part as naturally as religion does. Those who fancy that theology and politics have no necessary relations, that you may operate in the one without affecting the other, and that they can and should be kept distinct, are grossly mistaken. Cardinal Newman has well shown how it is the nature of ideas to assimilate to themselves whatever agrees with them and to destroy whatever disagrees. When once an idea enters the human mind it acts according to the necessary laws of thought. It changes to its own complexion all its mental surroundings, and through every mental and moral channel influences the world of practice outside. The real sovereigns of mankind, who sway its destinies with irresistible power, are not the czars, emperors, kings, and lords, nor even the statesmen who enact laws when public sentiment is ripe; they are the great thinkers who mould opinion, the discoverers and enunciators of Truth, the men of genius who pour the leaven of their ideas and enthusiasm into the sluggish brain of humanity.

* * * * *

Belief in God is the source and principle of all tyranny. This lies in the very nature of things. For what is God? All definitions of religion, from Johnson's down to that of the latest dictionary, agree on this one point: that it is concerned with man's relations to *the unknown*. Yes, God is the Unknown and theology is the science of ignorance. Earl Baconfield, in his impish way, once said that where our knowledge ends our religion begins. A truer word was never spoken.

Now the unknown is the terrible. We become fearful the moment we confront the incalculable. Go through the history of religions, consult the various accounts of savage and barbarous faiths at present extant, and you will find that the principle of terror, springing from the unknown, is the essential feature in which they agree. This terror inevitably begets slavishness. We cannot be cowardly in this respect without its affecting our courage in others. The mental serf is a bodily serf too, and spiritual fetters are the agencies of political thralldom. The man who worships a

tyrant in heaven naturally submits his neck to the yoke of tyrants on earth. He who bows his intellect to a priest will yield his manhood to a king. Everywhere on earth we find the same ceremonies attending every form of dependence. The worshipper who now kneels in prayer to God, like the courtier who backs from the presence of his monarch, is performing an apology for the act of prostration which took place alike before the altar and the throne. In both cases it was the adoration of fear, the debasement of the weak before the seat of irresponsible power.

Authority is still the principle of our most refined creeds. The majority of Christians believe in salvation by faith; and what is the God of that dogma but a capricious tyrant who saves or damns according to his personal whim? The ministers of Protestantism, like the priests of Catholicism, recognise this practically in their efforts to regulate public education. They dare not trust to the effect of persuasion on the unprejudiced mind; they must bias the minds of children by means of dogmatic teaching. They bend the twig in order to warp the tree.

Now God is the supreme principle of authority as he is the essence of the unknown. He is thus the head, front, and symbol of terror and slavery, and as such must be assailed by every true soldier of Progress. We shall never enfranchise the world without touching people's superstitions; and even if we abolish the House of Lords we shall still dwell in the house of bondage unless we abolish the Lord of Lords; for the evil principle will remain as a germ to develop into new forms of oppression.

Freethought is the real Savior. When we make a man a Freethinker, we need not trouble greatly about his politics. He is sure to go right in the main. He may mistake here or falter there, but his tendency will always be sound. Thus it is that Freethinkers always vote, work, and fight for the popular cause. They have discarded the principle of authority in the heavens above and on the earth beneath, and left it to the Conservative party, to which all religionists belong precisely in proportion to the orthodoxy of their faith. Freethought goes to the root. It reaches the intellect and the conscience, and does not merely work at haphazard on the surface of our material interests and party struggles. It aims at the destruction of all tyranny and injustice by the sure methods of investigation and discussion, and the free play of mind on every subject. It loves Truth and Freedom. It turns away from the false and sterile ideas of the Kingdom of God and faces the true and fruitful idea of the Republic of Man.



A minister one day encountered a group of boys formed in a circle with a dog in the middle. Asking what they were doing, he was informed that they were telling lies, and that the one would win the dog who told the biggest lie.

The minister was shocked, and remonstrated. "When I was a little boy," said he, "we thought it most worthy to speak the truth. I never told a lie when a boy."

The group heard him in silence, and were still several moments. Then one brisk lad spoke:

"Give him the dog!"

WHAT I HAVE SEEN.

—:O:—

BY MRS. C. M. CLARK.

—:O:—

THE Christian religion is based on the one great and grand idea of the Love of God. God is Love. God so loved, etc., and to be saved you must love God and obey his commandments. And they call God's love Divine Love. Can any minister or any believer of the Christian faith deny that that is their teaching? Now I ask any reasonable person how anything selfish can be divine. Humanity to-day shows more divine love (if so they call it) than this much-to-be-feared and dreaded God. Let me prove it. Love God, keep his commandments, and you will be all right. I could over and over again show and prove to my readers that right here in this very worldly world of ours we have a better class of love. Take, for instance, a mother. She may have several children, but there is one, a girl she can do nothing with. Wild, wilful, reckless, disobedient, she runs away from home, and the father in anger closes his door upon her. The mother hears of her some time later, goes to the hospital to find her a few minutes from death, paying the price so many of our young women pay. She sees her mother, and turns her face away—no sorrow, no repentance—and dies. Does that mother disown her child, does she say, "You disobeyed me, now I reject you"? No. With tears she kisses the poor dead face, with tears and alone she looks after those poor remains, and alone steals away time and again and waters that deserted grave with her tears. Was there any hate in her heart for the wrong doer? Nothing but sorrow was there. Any reproof for disregarding her counsels? Nothing but sympathy and love. The child knew better but did not do the right, still no child is so bad that a mother cannot forgive, never so far away that a mother's love cannot reach. Time and time again have both mothers and fathers forgiven, after death as well as in life, children who were never anything but a heartache to them. This is only a slight illustration of human love, but is it not divine? How easy to love the child that never causes you worry or trouble and always does what it is told; to love that child and to disown the one that dies in sin, is God's way of loving. That is Divine Love. "You knew my ways but ye did them not; depart, ye cursed, into everlasting damnation." So much for the love of God.

One evening at family prayers the head of the house read the chapter which concludes with, "And the wife see that she reverence her husband." After the exercises had closed and the children had gone to bed, he quoted it, looking meaningfully at his wife.

"Let us see what the Revised Version says on that subject," said she. "I will follow the new teaching, if you please."

The Revised Version was produced, and her chagrin may be imagined as the head impressively read, "And let the wife see that she fear her husband."

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DEATH OF JAMES CRAIG, OF TORONTO.

The sudden death of our old friend James Craig, on Wednesday, Feb. 16th, 1910, will come as an unpleasant surprise to many of our readers. But a week or so before he was walking about in his accustomed vigorous and cheerful manner; and, though he had reached the age of nearly 78 years, his lease of life still seemed good for several years. A few days before his death he suffered a slight attack of jaundice, and before he had properly recovered from this he undertook the task of snow-cleaning. During this task he seems to have contracted a cold which suddenly ended in death.

Mr. Craig was a man of strong constitution, and had passed a long life in varied pursuits, the largest portion being spent in the service of the Grand Trunk Railway, from which he voluntarily retired many years ago, having filled several responsible positions.

For many years Mr. Craig had been an independent thinker and an outspoken advocate of Free Thought and Free Speech, and his passing away leaves but a small knot of the Old Guard still in militant shape.

In accordance with the wish of the deceased, Mr. Ellis attended the funeral (Friday, Feb. 18), giving an address at the house, and a few words at the graveside. Only the family—all being church members—were present.

DEATH OF MOSES HARMAN.

It is with sincere regret that we record the death of Mr. Moses Harman, editor of *The American Journal of Eugenics*, who passed away on Jan. 30th. His magazine will be carried on by his daughter, Lillian Harman, and the next number will be a Memorial Number.

Mr. Harman was a valiant soldier and a martyr for the cause of Free Speech, and suffered several terms of imprisonment for his utterances. While we do not by any means agree with some of his ideas, he had our entire sympathy in his brave struggle for freedom.

GOLDWIN SMITH'S ACCIDENT.

At the age of eighty-six to fall and fracture one's hip-bone must be a serious matter, but all friends of free speech will be glad to know that

Goldwin Smith is recovering as rapidly as possible from his late accident of this character. Whatever may be his eccentricities, everyone will wish that for many more years he may retain his vitality and mental ability, and the courage he has always displayed in expressing his opinions.

Although Goldwin Smith is in no sense a Christian, it is some evidence of his friendly feeling toward religious believers that his accident should have elicited this testimony from the Baptists whose church is just "round the corner" from his house :

" That we the members of the Beverley Street Baptist Church, convened in our annual meeting, desire to express to our friend and neighbour, Dr. Goldwin Smith, our deep regret at the serious accident which has befallen him, and our sincere sympathy with him in this hour of suffering. We have greatly missed him from our church services, which he has so regularly attended, and our united prayer is that he may soon be restored to health, and that we may be cheered by his presence again in the services of the Lord's house."

THE RUSSIAN CHURCH ACCEPTS THE MODERN CHRONOLOGY.

ACCORDING to the *Pester Lloyd* the Russian Holy Synod and its clergy have finally decided to withdraw their opposition to the introduction of the New Style. As everyone knows, the Russian calendar is thirteen days behind the rest of the world, the Greek Church still adhering to the Julian or Old Style introduced in the time of Julius Cæsar, which made the year eleven minutes and ten seconds too much. The New Style now to be adopted was introduced by Pope Gregory XIII. in 1582, when the Pope simply suppressed ten days, which have now grown to thirteen. The objection hitherto of the Russian clergy has been that by adding thirteen days to their date they blot out thirteen days, on each of which some particular saint must be honoured. This objection will now be overcome by a very ingenious arrangement. In every month of next year one particular day will be appointed which is to be reckoned as two days. For example, at 12 o'clock on the night of January 1 January 2 begins, and lasts until the same time of the following night. The Russian reformers propose that at midday of January 2 January 3 is to begin, and to last for twelve hours only, when the 4th will begin. This process will be continued for thirteen months, at the end of which the dates for Eastern and Western Europe will be the same. And the thirteen Greek saints will have had their day, though somewhat curtailed.

Visitor—Five hundred students at chapel to hear the Rev. Drool ! Isn't it fine ? What a tribute to the power of the man !

Wille Rahrah—You bet ! That old pie-head ape is on the faculty, and just one word from him would disqualify every member on the 'varsity baseball squad.—Puck.

SOME PRIZE MISTAKES.

The following is a selection from a large number of "howlers" submitted in connection with a prize competition, arranged by the university correspondent for the best collection of twelve mistakes made by schoolboys :

Lord Raleigh was the first man to see the Invisible Armada.

In India a man out of a cask may not marry a woman out of another cask.

Tennyson wrote "In Memorandum."

George Eliot left a wife and children to mourn his genii.

Thomas Becket used to wash the feet of leopards.

Henry I. died of eating palfreys.

Louis XVI. was gelatined during the French revolution.

Romulus obtained the first citizens for Rome by opening a lunatic asylum.

The Rhine is bordered by wooden mountains.

Algebraical symbols are used when you don't know what you are talking about.

Geometry teaches us how to bisex angels.

Gravitation is that which if there were none we should all fly away.

A renegade is a man who kills a king.

The press to-day is the mouth organ of the people.

A lie is an aversion to the truth.

A deacon is the lowest kind of a Christian.

Pythagoras built a bridge for asses.

Etymology is a man who catches butterflies and stuffs them.

Women's suffrage is the state of suffering to which they were born.

Il pleut a verse—He cries at poetry.

Le coeur purifie—The disinfected yard.

Ad hostes supplices sacerdotes venerunt—The priests came to the enemy in their surplices.

Terra tribus scopulis vastum procurrit in aequor—The earth being laid waste by three scorpions runs into the sea.

Celeri saucius malus Africo—Celery sauce is bad for an African.

Hors de combat.—The hour of battle.

IS STONEWALL JACKSON IN HEAVEN ?

Mr. Frank W. Gettes relates that he paid a visit last autumn to the old Virginian Military Institute where General Jackson had been the Professor of National Philosophy. He had the fortune to encounter a negro who had in the General's service in those far-off times. He received a detailed, perhaps an apocryphal account of the General's career, ending with the sentence :

"En' now he's done gone whar we all got ter go."

"Gone to Heaven, I hope," said Gettes.

"Well, suh," replied the negro, "I dunno 'bout dat."

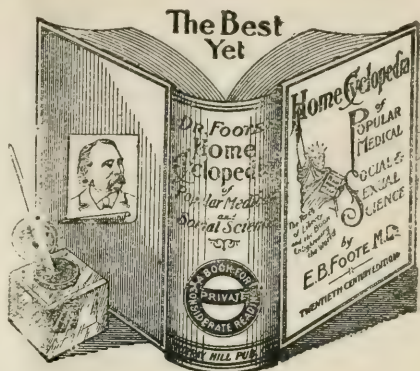
"What?" demanded Gettes. "You don't think he deserved it?"

"Bress ye, suh," replied the skeptic, "he done deserved it all right. But yo' see, it was jes' this way : Mars' Jackson he'd a strong will and peculiar tastes, en' whether he's in Hebben 'pends altogether on whether he wanted to go dar."

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Chancellor Day, of Syracuse University, has been enunciating some notions that may sound queer. In an address to the Young Men's Christian Association in Harlem he boldly declared that he would rather live here than in heaven. Nevertheless, he would keep hold a little upon the region of bliss; he would like to go to heaven when he cannot stay here. He thinks that he would be rather discontented in heaven till he got adjusted to it. America is the best place to live in, he insists; but when a man cannot stay here any longer he ought to steer for heaven. "For my part," says the reverend gentleman, "I never have been much fascinated with the idea of corner lots and mansions in the skies, and songs and harps and such things."

There may be more sense than nonsense in this sentiment. We will not discuss it now, but it reminds us of a man in Paris a century ago. "Give me Paris and its delights," said he, "and let me have it with unending life, and God may keep his heaven to himself."—Exch.

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4. That the only means upon which we can rely for the accomplishment of this object is Human effort, based upon knowledge and justice.
5. That conduct should be judged by its results only—what conduces to the general Well-being is right; what has the opposite tendency is wrong.
6. That Science and its application is our Providence, or Provider, and upon it we rely in preference to aught else in time of need.

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YEARS.	Centuries		Days of the Weeks and Century Numbers.													
	1800	1900	January, October	May	August, Feb'y	Feb., Mar., Nov.	June	Sept., Dec.	April, July, Jan'y	1	2	3	4	5	6	7
0 28 56 84	5	7	1	..	..	..	..	..	..	Sun	Sat	Fri	Thu	We	Tu	Mo
1 29 57 85	4	6	2	1	..	..	..	..	..	Mo	Sun	Sat	Fri	Thu	We	Tu
2 30 58 86	3	5	3	2	1	..	..	..	..	Tu	Mo	Sun	Sat	Fri	Thu	We
3 31 59 87	2	4	4	3	2	1	..	..	..	We	Tu	Mo	Sun	Sat	Fri	Thu
4 32 60 88	7	2	5	4	3	2	1	..	..	Thu	We	Tu	Mo	Sun	Sat	Fri
5 33 61 89	6	1	6	5	4	3	2	1	..	Fri	Thu	We	Tu	Mo	Sun	Sat
6 34 62 90	5	7	7	6	5	4	3	2	1	Sat	Fri	Thu	We	Tu	Mo	Sun
7 35 63 91	4	6	8	7	6	5	4	3	2	Sun	Sat	Fri	Thu	We	Tu	Mo
8 36 64 92	2	4	9	8	7	6	5	4	3	Mo	Sun	Sat	Fri	Thu	We	Tu
9 37 65 93	1	3	10	9	8	7	6	5	4	Tu	Mo	Sun	Sat	Fri	Thu	We
10 38 66 94	7	2	11	10	9	8	7	6	5	We	Tu	Mo	Sun	Sat	Fri	Thu
11 39 67 95	6	1	12	11	10	9	8	7	6	Thu	We	Tu	Mo	Sun	Sat	Fri
12 40 68 96	4	6	13	12	11	10	9	8	7	Fri	Thu	We	Tu	Mo	Sun	Sat
13 41 69 97	3	5	14	13	12	11	10	9	8	Sat	Fri	Thu	We	Tu	Mo	Sun
14 42 70 98	2	4	15	14	13	12	11	10	9	Sun	Sat	Fri	Thu	We	Tu	Mo
15 43 71 99	1	3	16	15	14	13	12	11	10	Mo	Sun	Sat	Fri	Thu	We	Tu
16 44 72 ..	6	1	17	16	15	14	13	12	11	Tu	Mo	Sun	Sat	Fri	Thu	We
17 45 73 ..	5	7	18	17	16	15	14	13	12	We	Tu	Mo	Sun	Sat	Fri	Thu
18 46 74 ..	4	6	19	18	17	16	15	14	13	Thu	We	Tu	Mo	Sun	Sat	Fri
19 47 75 ..	3	5	20	19	18	17	16	15	14	Fri	Thu	We	Tu	Mo	Sun	Sat
20 48 76 ..	1	3	21	20	19	18	17	16	15	Sat	Fri	Thu	We	Tu	Mo	Sun
21 49 77 ..	7	2	22	21	20	19	18	17	16	Sun	Sat	Fri	Thu	We	Tu	Mo
22 50 78 ..	6	1	23	22	21	20	19	18	17	Mo	Sun	Sat	Fri	Thu	We	Tu
23 51 79 ..	5	7	24	23	22	21	20	19	18	Tu	Mo	Sun	Sat	Fri	Thu	We
24 52 80 ..	3	5	25	24	23	22	21	20	19	We	Tu	Mo	Sun	Sat	Fri	Thu
25 53 81 ..	2	4	26	25	24	23	22	21	20	Thu	We	Tu	Mo	Sun	Sat	Fri
26 54 82 ..	1	3	27	26	25	24	23	22	21	Fri	Thu	We	Tu	Mo	Sun	Sat
27 55 83 ..	7	2	28	27	26	25	24	23	22	Sat	Fri	Thu	We	Tu	Mo	Sun
			29	28	27	26	25	24	23	Sun	Sat	Fri	Thu	We	Tu	Mo
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										Sat	Fri	Thu	We	Tu	Mo	Sun
										Sun	Sat	Fri	Thu	We	Tu	Mo
										Mo	Sun	Sat	Fri	Thu	We	Tu

Leap Years are
printed in
Italic face type.

EXAMPLE.—To find what day of the week the battle of Waterloo, June 18, 1815, occurred on : Look in first column of “Years,” find figure 15; then go to “Centuries” column and see under “1800” the figure opposite 15, which is 1; then see in month column June 18, and follow across to day of week under “1,” which is Sunday.

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THE POLICY OF SLANDER.

Now every one who, in the domain of ideas, brings his store by pointing out an abuse, or setting a mark on some evil that it may be removed—every such man is stigmatised as immoral. The accusation of immorality, which has never failed to be cast at the courageous writer, is, after all, the last that can be brought when nothing else remains to be said to a romancer. If you are truthful in your pictures; if by dint of daily and nightly toil you succeed in writing the most difficult language in the world, the word *immoral* is flung in your teeth. Socrates was immoral; Jesus Christ was immoral; they both were prosecuted in the name of the society they overset or reformed. When a man is to be killed he is taxed with immorality. These tactics, familiar in party warfare, are a disgrace to those who use them.

—BALZAC.

A FREETHINKER IN SEARCH OF A GOD.

The Editor of the *Ingersoll Beacon*, in his January issue, makes what he appears to consider an answer to our remarks on the question of "god." We have no time to waste over the Sunday-school teacher or Christian Evidence Society style of argument he has adopted, especially as his magazine has apparently been tampered with by some ungodly printer, who has omitted several pages and duplicated others in their stead, so that we can only guess at the nature of some of our friend's remarks. We need refer to but a few passages. Here is one:

"(missing) . . . powerful something first welled up in human consciousness. Then it was that mankind began to wonder about and conjure with that great power seen in the tides, the earthquakes, and in the starry skies. Then it was that the God idea was born; and it was a product of knowledge rather than of ignorance. It was not a superstition, but a valid

thought forced upon man by his senses and his reason. Superstition followed as the grotesque garments of anthropomorphism and supernaturalism were wrapped about the idea. The kernel of the God idea is sound."

We seem as far away as ever from getting at the "kernel," unless the suggestive word "sound" be read as "noise" or "words." For Mr. Maple does not tell us how he knows so much about early man and the Golden Age when knowledge and not superstition was the foundation of man's belief. We shall await with interest the publication of Mr. Maple's translation of "The Scientific and Philosophical Works of Pre-historic Aragos and Humboldts," to confirm the kernel idea. Here is another sentence:

"This illustrates what we mean when we say that there is some validity in the God idea—that the word "god" stands for an actuality—and that the work of progressive thinkers is to determine *what 'god' really is*, instead of trying to dismiss the subject by the dogmatic assertion, 'There is no god.' We say this because to say there is no god of any kind is equivalent to saying that nothing at all is meant by the word; and the latter is opposed to one of the basic beliefs of rationalism, to wit: the fact of the limitation of imagination above mentioned."

This is a marvellous piece of ratiocination. Because men in a savage state imagined gods to be hard at work moving trees and clouds, seas and stars, therefore their idea must have been a valid one, and the work of progressive thinkers is not to curtly say that the savage was mistaken, but to try and find out what his god really was! Some people profess to find a god in Spencer's Unknowable, and if a Freethinker can't get along without a god, we imagine that god would suit him at least as well as the next one: but if there is any meaning in Mr. Maple's argument, it is that the savage's god idea was to some extent correct; and possibly our friend, if he traced the savage's tree god back to wind, would be satisfied to worship Boreas, though Lieut. Peary does not appear to have discovered him, nor does Dr. Cook's photograph of the North Pole show any god perched upon it. A "god of any kind" is what would seem to suit Mr. Maple, and he should be very easily satisfied, but for the little difficulty that imagination is limited, and it is impossible to imagine or describe a "god," an intelligent being with infinite powers.

GOD, NATURE AND INTELLIGENCE.

Mr. Maple says so many comical things, and puts on such

a refreshingly authoritative air in speaking for both science and rationalism, that we are inclined to let him have his god—Known, Unknown or Unknowable—without further protest. But his magazine is read, we presume, by many Free-thinkers, and the least we can do is to protest against some of his utterances.

Quoting SECULAR THOUGHT's opinion that "a god not intelligent like a man, that does not care for its creatures, and has not almighty power to save them is not worth talking about . . . is no god at all," he says that such a god is "reduced to 'no god at all'—to nothing—by the elimination of just three alleged attributes." Does not Mr. Maple think that the elimination of just one attribute, not three, would abolish god? Could anything be a god which was not infinite, or omniscient, or omnipotent? These are the attributes commonly attached to the term "god," though they conflict with every rational idea of consciousness, which is limited to finite beings.

Mr. Maple jeers at the notion of a god thinking like a man, but has he a conception of a god that can think in any other way? Does his god think like a mountain or a typhoon?

This, indeed, would appear to be his idea, for some of his most frequently recurring utterances are—"Search Nature and you will find God," "Nature is God," "Nature as a Whole is Unintelligent." If Mr. Maple really means what he says, we can easily account for his mystery-mongering. It is the result of his early training.

The fact appears to be that many people are obsessed by an inherited and ingrained reverence for ancient ceremonies and words to which long usage has imparted a certain amount of respectability, but which have ceased to have any real meaning to either men or priests.

Then our imaginative friend seems to think there are no ills from which humanity needs saving by a god. We are inclined to agree with him, though from a different viewpoint. Man certainly needs saving in the worst way from numberless evils, but he is not likely to be saved from them by any god that has been or ever will be invented, and we can see neither sense nor utility in calling Nature "God."

Mr. Maple, assuming to speak for science, says the Bible Creation story "is now interpreted by science to mean: When the earth began, it was formed from eternal matter by powers

inherent in such matter, and in accordance with the necessary methods of natural evolution."

This appears to mean that the earth evolved naturally and by its own inherent powers without the intervention of any god, omniscient or unintelligent, but we cannot conceive how this interprets the Biblical myths, except by showing that they were the ignorant guesses of superstitious men. Mr. Maple pretends to be a rationalist, but he argues like an ordinary Christian apologist.

A Freethinker searching for a god is somewhat like a child looking up the chimney to find Santa Claus, or a cat or dog looking behind a mirror to find the other cat or dog. Each has a certain amount of fact to start its quest upon, the only objection being that the fact is an intellectual misconception, not a substantial reality.

THE CATHOLIC ADVANCE IN AMERICA.

The steady advance made by the Catholic Church on this continent is shown by a variety of circumstances which have recently transpired. It will be understood by every one who watches events even in the most cursory fashion that the Roman Catholic Church never sleeps, never forgets, and never lets even the smallest opportunity pass to further its interests.

When the Pope declared that his new empire in the West outbalanced his losses in Europe, some people thought that he had determined to acquiesce in the new order of things. Nothing could be farther from the fact. If only a score of Catholic families had been left in France, they would have served as the nucleus of renewed Jesuitical propaganda. With probably a majority of the rural population still devout followers of the Papacy, it can only be expected that every effort will be made by alliances with Imperialists and Monarchists to upset the present liberal government and re-establish the Papal power.

On this continent the Romanists are becoming more active every day, and everywhere their chief activity takes the same form - an effort to control education - which has led to all the difficulties in France and to the assassination of Senor Ferrer in Spain. This is the crux of the whole matter everywhere, and to save their own religion the orthodox Protestants have

no alternative but to play into the hands of their old enemy by keeping Godism and the Bible in the schools.

In Canada, as we have often remarked, the Catholic progress has been very rapid during recent years. So numerous have the Catholics become in the eastern townships of Ontario that they now control the elections in thirty out of the 106 provincial constituencies.

Last year Mr. Whitney, the Ontario Premier, promised an amendment to the school laws in favor of the Roman Catholic Separate Schools. The promise was redeemed this year.

A French-Canadian Congress was held at Ottawa recently, when arrangements were made for organizing and financing a movement to legalize bi-lingual Separate Schools. It may be thought that it is only right that French children should be instructed in the language of their parents, but carried out as other Separate School laws have been, it is certain to lead to the closing of many English-speaking schools, the children being compelled to attend a French school or leave school altogether. The proposition is to give French instruction in schools where 25 per cent. of the pupils speak French.

If such demands are conceded, it will mean that many of the public schools of Ontario will be converted into Catholic religious schools, for, the rural school districts being unable to maintain a double staff of teachers, the school staff will inevitably be recruited from the ranks of the French Catholic lay brothers and sisters.

When it is remembered that "French Canadian" is equivalent to "French Catholic," and that Catholic schools are of necessity religious schools, with a maximum of religion and a minimum of knowledge, the progress of Canada towards becoming a second Spain will be appreciated.

A CATHOLIC PRESS BUREAU.

That a Catholic Press Bureau should be organized, for the purpose of "running down rumors and establishing the facts"—not at all, of course, for the purpose of distorting them in favor of the Catholic Church—was to be expected. There are said to be 340 Catholic journals in the United States, 109 of them being printed in foreign languages. The latter number includes the 13 Catholic dailies published, seven of these being supported by the French Catholics of New England.

Father J. J. Williams, one of the editors of a new Catholic weekly journal, *America*, established specially to carry out the same objects as those of the Catholic Press Bureau, was in Cincinnati a few weeks ago, and gave some illustrations of the false stories that were circulated to the discredit of the church and which needed to be placed before the world in a true light. The case of Francisco Ferrer, of course, was the chief one, and here is Father Williams' veracious version of the murder of a noble and patriotic man :

"The Ferrer case offers a splendid sample of the need of such an independent Catholic bureau for news. This man was one of the most objectionable types of the Socialist and Anarchist, but the regular newspapers did not tell of his black deeds. Despite statements to the contrary he was given a just and open trial. True it was a military trial, but it was a fair one. Witnesses testified that they saw him leading the riots in Barcelona, and he was caught like a coward, trying to make his escape. Ferrer was not only opposed to government, but also to religion. Another man of his stripe, a Socialist named Bartoldi, of Italy, is coming to America to speak for that party and we have looked up this man's uninviting record, and when he lands here this report of the man will be of interest to Americans generally. We also placed our information in the hands of other publishers so that this objectionable form of propaganda may be met and overcome with the truth. This Socialism is against all authority, whether of Church or State. We have also shown that the German 'scientist,' Haeckel is a faker and have proof that he falsified certain drawings of embryos in order to wrongly sustain his theories."

CATHOLICISM IN THE UNITED STATES.

Of course, these stories are accepted as infallibly true by the deluded congregations that hear them. From earliest infancy they are taught to reverence the persons of the priests and to accept without question every word uttered by them. What else can be expected than that the Catholic laity should as a rule be densely ignorant? Here is Father Williams' account of the Catholic progress in the United States :

"The Catholic church in the United States is growing steadily and rapidly. Plymouth Rock, where the Puritans landed, has been converted from a Protestant to a Catholic stronghold. The presence of a large number of Portuguese immigrants at Plymouth accounts for that. However, many people would be surprised to learn that a considerable portion of the most noted old Puritan families of New England have been converted to the Catholic faith. There are about two and a quarter million Catholics in New York State and the New England States have a very large percentage of Catholics. In the West, too, there is a good growth. In parts

of the South the progress has been slower because there are fewer clergymen there."

It is an example of the irony of fate that the great shrine of the Puritan Fathers, who are popularly supposed to have sacrificed home and comfort for the sake of religious freedom, should become a stronghold of the arch-enemy of both civil and religious liberty.

Even without the authority of Father Williams—and the statements of preachers of every sect are always open to the gravest suspicion—it is certain that Catholicism is making a great advance in the States. This is no doubt largely due to the immense influx during recent years of Catholic foreigners from Europe. This influx has given the astute leaders of the Catholics the political strength which has enabled them to dictate terms to the governing parties, to secure grafting jobs for their priests and followers, and to gain a rapidly growing influence in education.

PREACHERS AND EDUCATION.

Catholicism and Education! Religion and Education! In both of these terms, reason as well as experience confirm us in the opinion that the factors are diametrically opposed to each other—accepting "religion" in its ordinary meaning of duty to some supernatural being.

Religion thus becomes an index—indirect, it may be, but none the less real and accurate—to the educational status of a people. The more religion, the less education. The greater the power of the priest, the smaller the effect of the school-master's work.

The sermons listened to by a church congregation may be taken, we imagine, as fairly representing the religious ideas of that congregation, and judging from this standpoint, the educational status of the mass of Catholics must be at almost the zero point. Here are a few passages from some recent sermons by Montreal Catholic priests. The first is from a sermon specially directed against Freethinkers, being one of a series on "The Errors of Modern Times," delivered at the Church of the Gesu by Father Campbell:

"Can a man be a Freethinker? Hardly, because his mind is not his own. The mind was lent to man, and he might lose it, at any

moment. Nor was it always available. He could not use it when carried away by passion, or under the pressure of physical pain. Only after some years was he regarded as at the age of reason, and he then begins a career in which he frequently refused the commonest dictates of reason, and often arrived at the end to find that his senses were deadened by drugs or disease and his mind crazed by suffering. Thus the amount of time which the average man could devote to freethought was, to say the least, very inconsiderable. When he did think, he found his liberty restricted by many laws. If he were a moral man, there were many things on which he could not meditate, unless at heart a criminal: if he were an intellectual man he would observe the rules of correct thinking, if he did not want to land in the mire: and if he were a modest man he would not claim omniscience in anything at the risk of being absurd."

Now, as a friend of ours sometimes asks, wouldn't that paralyze you? If the mind is only lent to man—Mr. Campbell gave no details of the date and conditions of the loan—is not that as true of the other parts of man? Is it not also as true of bunions and gout, of tuberculosis and kleptomania?

And if a man does follow what reasoning power he has and finally arrives at the terrible state of degradation depicted by Father Campbell, whose fault is that? Is it not rather the fault of the person who loaned a defective mind instead of a sound one, and not that of the victim who had to take pot-luck when ready-made minds were being handed out as loans to unborn humans?

If a "moral" man must be a "criminal at heart" if he meditates upon certain things which the priest says are taboo, then every priest's smock must cover a criminal heart, for he must have meditated upon them in order to decide upon their criminality.

And would not the priest himself be more modest and more truthful if he did not claim omniscience? For what, after all, is the claim to a knowledge of the divine will and of so-called sacred things but a claim to omniscience?

It is a common idea, we believe, that a priest's omniscience or sacred character gives him the right to meditate upon subjects which are forbidden to the untrained, ignorant layman. It is a pity the criminal records do not indicate that any good effects follow the practice of such an idea. Rather the reverse. And a rational view of the matter justifies the assertion that the priest's view is altogether wrong. The people who need to do the meditating business are the criminals themselves, not the immaculate priests.

PRIESTLY ARGUMENT.

No one expects a vast amount of science or philosophy from the lips of a Catholic priest, and Father Campbell is no exception to the rule which leads a priest to make a big splurge of logic applied to faulty or false premises. To the faithful, no doubt, it is pleasing and satisfying.

Darwinism, said the Father, had been stigmatized by some "distinguished atheist" (unnamed) as "fictions"—"poetical accumulations of probabilities without proofs and of attractive descriptions without proofs." Whatever poetry there may be in "The Origin of Species," there is little but fiction in this description of Darwinism.

This is Father Campbell's version of Hume :

"The Freethinker denounced all submission to authority as derogatory to the dignity of the human mind, although the admission of testimony whose truth was vouched for was a most rational act, without which human society could not subsist for a moment."

It is not too much to say, perhaps, that educated men who can utter such crude rubbish as this must be conscious frauds, and that people who can listen to it and accept it as valid argument must be good illustrations of Father Campbell's idea regarding loaned minds. Their minds are certainly not their own ; they are unquestionably the priest's.

As a matter of fact, no man, Freethinker or non-thinker, can refuse to accept testimony. Every proposition put before a thinker must be accepted or rejected by him according to its apparent truth or falsehood as viewed from two standpoints, 1st, the weight of evidence in its favor ; and 2nd, the thinker's extent of knowledge and experience of like propositions.

These two viewpoints, of course, are interdependent ; and if a man's experience is small, his power to judge the validity of evidence will be small also ; in other words, his gullibility will be great. Where, as is the case with Catholics, people are trained to accept the priest's word unquestioningly, they will remain intellectual infants, and will make little effort to acquire the knowledge denounced by the priests.

The only difference between this attitude and that of the Freethinker is, that while the Freethinker claims the right to judge of the value of testimony, the religious devotee knows and generally acknowledges his ignorance and takes the testi-

mony of the priest for everything. Each uses what reasoning power and knowledge he possesses.

THE BRIGHTNESS OF FAITH AND DARKNESS OF WISDOM.

"A full house" at Notre Dame means a congregation of about fourteen thousand persons, and such an audience it was that listened to Father Ponsard's Lenten sermon on "Faith." Father Ponsard agrees with Brunetiere that there are "many roads that lead to faith." With the Sunday-school story books in mind, we must believe this also. To be the sole survivor of a shipwreck, to kill wife and children through debauchery, neglect or cruelty, to be convicted of forgery or murder, to be a failure in business and take to "preaching the gospel"—these are all common roads to faith, if not those indicated by Brunetiere.

"Faith has its mysteries, and all science started with mystery," said Father Ponsard, but he did not say why a priest's explanation of theological mysteries should be accepted without valid proof any more than would a scientist's explanation of natural phenomena be accepted without adequate proof.

It is all very well for a preacher to talk about the daylight of faith and the "brooding darkness of carnal prudence;" about the "spiritual sight . . . which makes us master of a circle of the universe so much beyond our own beings," and the impossibility of getting any satisfaction "unless you turn your spirit to the God who made it and who sent his Divine Son to enlighten you." Such drivel may satisfy the deluded worshippers whose atrophied brains are incapable of rational thought; but the Freethinker thinks himself as competent to form an opinion on such matters as any bloated priest, and laughs to scorn his threats and cajolery.

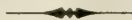
WORSHIP OF "THE MOTHER OF GOD."

At St. Patrick's Church, Father O'Neill gave a sermon to women on "The Virgin Mother of God," and so great was the anxiety of the ladies to hear the details of the delightful old story that the church could not contain the crowd, and a second service had to be held. Father O'Neill, we presume, is an expert in virgin births. This is a part of his sermon:

"One of the distinctive traits of Catholic worship is the prominence it gives to devotion to the MOTHER of GOD. She has inspired the poet to sing of Her glories: Art finds in Her its purest form and most perfect expression. The life She led, at once simple and sublime, shows forth the incomparable dignity to which human nature may attain under the guidance and influence of grace. If woman can sink to the lowest depths of wickedness she can also rise to the summit of perfection and moral beauty. Virginity and motherhood in the same individual are indeed extraordinary privileges, but surely not too extraordinary for one destined to share in the counsels of God—nay, to command, guide and discharge the duties of a mother over the Son of the Most High. Our Lady's part in the work of redemption is necessarily unique."

To a Catholic this no doubt sounded in the highest degree pious and reverent, and we cannot understand why Protestants do not talk in just the same way, for if "Christ" was "born of a virgin," he must have had a mother, virgin or no virgin. And if, as some Biblical exegetes tell us, Luke's genealogy traces the descent of Mary from David, and thus through Abraham and Noah back to Adam, then God must not only have had a mother, but must be a lineal descendant of the very man he himself made out of mud four thousand years before his own birth.

The mystery of virgin births sinks into insignificance beside the mystery of piety and faith. Imagine the mother of a large family, the wife of a Jewish carpenter, a woman who, as we are told (Luke 2:50), did not understand her son's words, "sharing in the counsels of God!" As if the Omniscient could hold a Council of State like a constitutional monarch! Surely, the mysteries of godliness transcend all others.



THE EUCHARIST.

In the morning, at the same church, Father Walsh preached on "The Most Holy Eucharist." Except on the principle that everything a priest touches is as holy as God Almighty himself, we should think a mistake must have been made here. If a biscuit could come into existence without the assistance of a baker—by a sort of virgin birth, as it were—there might be some excuse for treating it as an exceptional affair; but when the only difference between the bread and wine of the Lord's Supper and the bread and wine of an ordinary dinner is that a priest swallows the one, after talking to it like a child talking to its cat or its doll, while a layman swallows the other

without ceremony, we can only sympathize with the demented folks who crowd the churches to listen to such inane rubbish.

Father Walsh talked in this fashion :

" Again the teachings of the Gospel need a living Master to exemplify their lesson. Self-denial, humility, obedience, charity and the rest of the Gospel virtues may appeal to the mind of the believer, but the example of Christ must be brought down to man's own epoch and place, to draw his heart to love what his mind accepts, and in the Eucharist we see by faith the ever-present Savior, undergoing the same self-denial and humiliation, and practising the same obedience and charity in His Eucharistic life which He taught by word and example in Galilee."

There is no question that the gospel teachings need a living master to exemplify their lessons, and they always will need one, for any person who earnestly tries to live according to them invariably finds himself in jail or in a lunatic asylum.

But how any sane man can pretend to believe that a living example of "the Master's" teachings can be supplied by a bit of bread and a glass of port wine in a priest's maw passes comprehension.

The chief lesson, we think, to be learnt from the teachings of both the Old and the New Testaments is, that it is useless to expect to find good morality or useful philosophy in the records of ancient and barbarous times. Where such records are not positively injurious, they can only be made to fit our more advanced social conditions by a degrading exhibition of hypocritical sophistry.

It is abundantly clear that the people who listen to such twaddle with reverence, as if the priests who uttered it had a divine commission to teach them, must be wanting in the first elements of rational thought. Intellectually they are on a level with dogs and horses, and are a menace to civilization and progress. And this will continue while the priests control the schools.

The man in the front seat on the crowded car drew a newspaper clipping from his inner pocket.

" Here is one of the best definitions of a gentleman I ever read," he said. " Listen to it : ' A gentleman is he who invariably subordinates his own rights to the prejudices or preferences of others, and his own prejudices or preferences to the rights of others.' "

And the gray-haired woman and the woman carrying a baby, and the lame girl, who were standing in the aisle, looked down at him and faintly smiled. *Cleveland Plain Dealer.*

DID JESUS EVER LIVE ?

BY AUSTIN BIERBOWER, CHICAGO, ILL.

BERLIN was recently startled by a learned man who invited an inquiry into the question whether Jesus ever lived. Several theologians accepted the challenge, and there was a learned discussion of the subject.

This is not the first time that this question has been raised, or that there has been a controversy over it. Some years ago the unbelievers of Germany, who all rejected the miraculous stories of Christ and the saints, raised the question of the real origin of Christianity. Every scrap of ancient history was investigated, and a learned discussion followed. The unbelievers were divided, some claiming that Jesus was an afterthought, projected by Christians of the second century to account for the origin of their faith. They were numerous and spread over a large part of the Roman Empire. Being interested in the origin of their religion, they were thought to have invented the story of Christ to explain it. There were near the alleged time of Jesus several persons by that name, one of whom was probably made the basis of the stories of Christ then circulated. The deeds of these persons, and perhaps of others were attributed to one individual. The alleged origin of Christianity was thus made to explain an existing fact. Christianity had an origin and the stories about Jesus may have grown up gradually. This class claims that we have no evidence that the people of the second century knew anything about the subject, but that at most they could guess.

There is much to support this view. No mention is made of Christ in any writing, Jewish, Greek, Roman or Alexandrian, as early as the beginning of the second century, except in the New Testament. While there are several writings attributed to Clement and others it is not believed that they are genuine or that they are as early as the first century. Several persons wrote of Jewish affairs at this time, as also of Roman, and they make no mention of Jesus or of Christianity. Josephus does not mention him, except in two passages which are believed even by Christians to be subsequent interpolations. Philo the Jew, who wrote of this period, does not mention Jesus or the church. There were many contemporary writers who produced historical works, but they do not refer to him. The writings of Scripture which mention him are believed to have been, with the exception of a few minor epistles, not written before the middle of the second century. In view of the fact that the voluminous literature of the time which has come down to us makes no mention of Jesus, the class of whom I speak concluded that there was no such person or that there is no

proof of his existence ; in other words, that we are in the dark about the origin of Christianity. It may have sprung up like any sect or party, which may not have had a dominating personality as its founder. Things of this kind grow. Instead of springing from one person there may have been a dozen who molded it.

The other class of unbelievers accepted the existence of Jesus, admitting that he lived about the time alleged, and that he said and did some of the things credited to him. They simply deny that there was anything miraculous about him. They claim that they need not credit the stories about him in order to believe in his existence, asserting that he was the subject of many legends of later origin. The miraculous stories of the Apostles and other representatives of the church are all denied. The majority of unbelievers take this view who would not invalidate their investigations by excessive doubt. They would explain Christianity by admitting what seems proven, thinking it easier to account for it by assuming a person like Jesus than by alleging an origin unknown. The stories of antiquity are worth something ; we can gather the probable facts from them, even though not all true. Some are better authenticated than others, and enough are authenticated to indicate the probable facts.

Thus the question of the existence of Jesus has received much attention, and unbelievers are still trying to learn the truth. The distinguished scholar of Berlin is only one of many who are investigating the subject.

There is nothing new in his allegations but unbelievers welcome the publicity given to the subject and the discussion likely to follow. No question is more important to Christianity than the basic facts on which it is alleged to have its existence.

Teacher—What happened to Lot's wife when she looked back ?

Small Pupil—She was turned into a pillar of salt.

Teacher—And what did Lot do ?

Small Pupil—Looked around for a fresh wife.

"Where have you been ?" asked Mr. McGruff, as his wife came into the drawing room all excited.

"Why, I have been down to the genealogist's," she replied, proudly, "and he has traced my ancestors back a thousand years. Here is the list. You will notice after some of them there stands the letter P."

"H'm ! What does that stand for ?

"Why, either poets or painters."

"You don't say ! I thought perhaps it stood for pirates or peddlers."

Old Lady—"I want you to take back that parrot you sold me. I find that he swears very badly."

Bird Dealer—"Well, madam, it's a very young bird. It'll learn to swear better when it's a bit older."

CREED *VERSUS* DEED.

—:O:—
BY GEORGE ALLEN WHITE.

—:O:—
II.

No human being, plaything of fate, ever was responsible for his beliefs—or for his actions. Not in the Court of Finalities. Tendencies to believe trace through heredity back into the remote fire-mists of the unknown long ago, back into the awful and unfathomed interpenetrations of the infinite everlasting. They are fluted and given a modern setting by Environment, which, acting and reacting on the inherited Within, moulds them into the definite forms of full-fledged Belief. If Conduct, based on choice, is determined, how insanely myoptic to doom for Belief, based on evidence!

Some, however, and we might say most, are ushered into the world weighted with the curse of a dishonest mental diathesis; a bias, concentric with Self, that refuses right of way to the flow of those mighty forces by which our honorable beliefs are made. It constantly leads them to take up, now with this, now with that doubtful cultus, which, even through the obscuring dust and mists summoned into being by their perverse endeavors to conceal truth, is vaguely and often with exasperation sensed as fundamentally wanting in logical backbone. Such persons are not open and aboveboard, and “Belief” is hardly the name for their squirmings. Unfairness both to himself and to others characterizes each and every one who shuts himself in with “the will to believe.” Sometimes thorough hypocrisy becomes indissolubly linked with the nerve-centres functioning where the integrity ought to be, while with others the fixed habit of suppressing and ostracizing from mental imagery undesired viewpoints, and of squinting with shrewd self-interest at every question presented for decision, so betrays and hardens the reason that eventually there may be no realization of dishonest purpose even when the very soul is bartered for pottage.

But all-inclusive heredity and environment do not constitute a proper foundation for praise or condemnation, to say nothing of making eternity itself dependent on the behind and the extraneous, in short on the unavoidable; and neither does dishonesty justly confer profit.

He who is genuinely honest, who is willing to grant free rein to Reason, and escort to the throne, without cavilling, his innermost thoughts and aspirations, who has been so gifted by nature as not to thwart with chicaneries the wholesome play of environment upon the inherited, cannot of course be responsible for whatever decisions his unfettered, soberly candid Reason imposes on him. His views are not a product of will. The honest man cannot believe or disbelieve in response to the Call of the Whip.

With him it is purely a matter of evidence. "Bring on the evidence" is his sole demand. If evidence, the only reputable datum, is strong, he believes, or at the utmost allows suspension of judgment; if it does not appeal to his highest wisdom as valid, then he must certainly tend to reject it. That is all there is to be done. It closes the whole matter. Anything else is flagrant Dishonesty. And can Dishonesty ensure entrance to the Heavenly City? Can the wiles of the Dishonest strut above a Conduct that knows no lapse from duty?

"But it is still difficult to see how the blessings of the highest spiritual life can justly be made dependent upon correctness of opinion. On this view, it would seem that however earnestly a man may aspire after purity and goodness, he cannot know the bliss of eternal life unless he can force his intellect to a possibly repugnant conclusion. It is no consolation to him that to others such a conclusion appears in the highest degree rational. Such a fact is rather an aggravation of his sufferings. For he is not constituted so as to see things as they do. It appears therefore that if he would but 'make his judgment blind,' all would be well; and because as an honest man he dare not do so, he is excluded from the blessedness vouchsafed to others" (J. Allanson Picton: "The Essential Nature of Religion").

"Religious prejudices kept pace with my classical ones; and there was a time when I thought it impossible for the honestest man in the world to be saved, out of the pale of the Church of England; not considering that matters of opinion do not depend upon the will; and that it is as natural, and as allowable, that another man should differ in opinion from me, as that I should differ from him; and that, if we are both sincere, we are both blameless; and should consequently have mutual indulgence for each other" (Chesterfield: Letter of Feb. 7, 1749).

"Man is no longer accountable to man for his belief, over which he himself has no control" (Lord Brougham).

"Whether these, my beliefs, do or do not offend, grieve, or perplex any one, whether they hinder anything or displease anyone—I am as little able to alter them as I am to alter my body" (Tolstoy: Reply to the Synod, Apr. 4, 1901).

"Evidence of all kinds strikes people with very different force, according to their prepossessions, their power of reasoning, and so on; and the evidence accessible to different people, even in support of the commonest facts, may vary almost indefinitely. It is a truism, indeed, to say that, as things are, divergence of belief is inevitable; that an ordinary man cannot help being a Catholic at Rome and a Mussulman at Mecca; or that Newman became a Roman Catholic as naturally as Comte became a Positivist. And from this fact it is usual and proper to infer the duty of toleration and the absurdity, not of conviction, but of dogmatism. I cannot help believing that I have no right to make my belief, simply as my belief, a ground for demanding your belief" (Sir Leslie Stephen: "Newman's Theory of Belief").

MERE BELIEF A BACK NUMBER.

Belief used to be all. It dominated societies and nations. Peer into the deep vistas of the past. Back, back, until we descry man with the bark off, waving aloft the coarse banners of superstition. The earliest records of the human race tell us that the chiefest hope of mankind here and hereafter hinged always on (wicked) Belief, never on (generous) Conduct ; that it was possible indeed during a lifetime to traverse the whole black calendar of criminality without jeopardizing one's status with the gods ; whereas, Belief lacking, the most exalted walk and conversation could not alter by one iota the determination of those mere conceptual celestial amplifications of debased man to crucify his soul forever.

We see man in rags, hieing himself to dens and caves, locking himself in dungeons, squatting in squalor and abject misery on posts and pillars. Conduct nothing ; the world well lost. We see him for hundreds of years practising the bootless arts of Asceticism, betaking himself away from life and charity and deed, under the morose impression that Belief is all.

We see man for ages possessed of the anthropoid notion that holy meditation, solitary and severe, ought to be and was the principal occupation of a genuinely successful life : that prayer and praise were more than virtue—or, rather, constituted virtue ; that the austere isolations and subjective transports of saintliness ranked above the objective earthy lore of moral living.

As late as Martin Luther it was commonly held that the tinkling cymbal of Works was as naught ; that everything requisite centred on Faith—he himself stoutly taking the position that though the extremest offence of murder be committed, it would not of necessity be accounted a sin to the believer in tweedledum. During thousands and thousands of years the reek of persecution for opinion's sake, frequently of the upright by the monstrous and unspeakable, ascended to the unhearing sky. Almost the first achievements in the unknown history of man's beginnings consisted of murderings and warrings, practised simply because of differences in belief relative to unknowable things. If any nation under the sun, whatever its smug religious professions, if any implacable God-tinctured theocracy red with rioting in the blood of the innocent, ever raised a finger to avenge a fault of mere Conduct on the part of some outsider, and that entirely because of its aspect as Conduct and not at all because of its aspect as something else, such act cannot be found registered in the accredited annals of the institutions and doings of mankind.

(To be continued.)

Every man has freedom to do all that he wills, provided he infringes not the freedom of any other man.—Spencer.

THOUGHTS OF A THINKER.

—:O:—

BY T. DUGAN, ALBANY, N. Y.

—:O:—

IX. THE ORIGIN OF MORALITY (*continued*).

As I have stated, Religion took its rise from the conception which early man held in reference to the various aspects which nature presented to his infant mind. He interpreted storms, earthquakes, thunder, lightning, thirst, hunger, his image in the water, dreams, love, hate, anger, fear, hope, floods, frost, ice, snow, rain, avalanches, shadows, sounds, echoes, sleep, death; the so-called Spirit of the Waters, which seized him and pulled him down if he could not swim, and all the various phenomena resulting from the diseases of the body and the mind, as the works of "spirits," for there was no superior power in existence with a voice to teach him what those phenomena meant.

Here was a field for the beginning of priestcraft—for the medicine-man; and, as we see among the savages at the present time, every tribe among them had its own, to interpret the laws of Nature for his particular tribe. Such was the source from which our present potentates in Church and State originated, termed Pope, bishops, priests, etc.

The natural phenomena which the early savage became conscious of, no matter how ridiculous his concepts of them might be, were to him positive facts. So, to-day, there are men in our midst who believe firmly that the sun rises in the east and sets in the west. They see it—it is true to them, and they believe in that which is not true. The vast majority, before the time of Copernicus—and for centuries after, for that matter—believed that the world was flat—a certain number of days' journey in one way, and a certain number in another, but longer than it was broad; that it had four corners, with angels at each corner from whom came the winds, for they knew nothing about an atmosphere in motion or what produced such motion. They claimed that this world was the centre of all which existed, and that everything which did exist outside of it was for its special benefit and subordinate to it.

To set men right upon these questions people had to suffer. They had to suffer in order to establish the truth. The dominant church in those times suppressed with a cruel and ruthless hand any and every thought which would be apt to enlighten the people. To go into all the particulars in reference to this subject is impossible. All I can do is to give a partial view—a glimpse. If any person is interested in this subject, I can refer to the works of Herbert Spencer. In them you will find all that is required to teach you how religion originated. In them are to be found all the information appertaining to the conception of a heaven and a hell, gods, angels, and devils; and also how the human mind developed and improved during vast periods of time.

All the gods of ancient times were pictured in the shape—mentally and physically—of those who conceived them. If they were bloodthirsty, their god was the same. If they were black, their god was black; and if white, he was white. If they became angry, their god became angry. If they repented, he repented. If they required homage, he required homage. If

they required flattery or favors, he required the same. In other words, these savages conceived a being just like themselves in every particular, in shape and form, and with every passion or fancy they themselves possessed ; and so it remains to this day.

When the historical period began and writing was invented, the priesthood were thoroughly established, and what they laid down as the law every person had to obey. It then became a pure theocracy, after the pattern which they conceived heaven to be, with its god. So they assumed a similar authority upon the earth, claiming that the heavenly authority conferred it upon them for the government of mankind.

The people outside of two castes—the priesthood and royalty—were absolutely slaves. They were kept in check with the idea that if they were obedient while living, when death intervened they would be rewarded with eternal happiness. They were assured that they would never have any more labor to perform in the future life, but would be the associates of God and his angels ; whereas, if they refused to obey, they would be confined for eternity with the devil and his angels. Such is Christianity, even unto this day.

X. IMMORTALITY.

There is an idea which prevails among the great majority of mankind that they each individually possess what they term an immortal soul. They claim that this soul, which they imagine they possess, is an entity in itself—that is, a real personality, which takes possession of the body at some special time during pre-natal life, or when upon the eve of entering the world ; that it remains with the body until the body dies, and that it then departs, to take up its residence elsewhere, and remains there during all future time. Such is the supposition, as I understand it.

Previous to the conception or birth of the child, this soul must have existed elsewhere during all preceding time, which of course must involve a preceding eternity, because we cannot conceive of a beginning to that which is eternal ; therefore this entity called the Soul must have been an immortal being, and as it existed during a preceding eternity, it must continue to exist during all future time. In taking possession of the body, it is confined or imprisoned within it, and cannot escape until the body dies. If the person who held possession of this entity, called the soul, should act contrary to the teaching of a certain class of men, who also possess similar entities within their bodies—I refer to priests—then the soul is in danger of being consigned to an eternal life of misery, without any fault of its own.

In order to escape such a fate—that is, to save the soul from damnation—all you have to do is to repent and call upon the Lord Jesus Christ, and, with the aid of the priest to absolve you, your soul will be translated to heaven, instead of to hell, for all eternity.

If a person with this soul within him should fall asleep, the body lies perfectly still for several hours. After a hard day's labor the body requires rest, in order to recruit its strength. Now, while the body is in such a passive condition, may I ask, what becomes of the soul ? Is it asleep also ? Or, if awake, why is it we are not conscious of its existence, either asleep

or awake? If a man is struck upon the head and he lies senseless for several days, where is his soul during all that time? A British officer at the siege of Gibraltar was struck in the ear by a spent musket ball. The surgeons dared not probe for it, and in an unconscious condition he was brought to his home in England, and remained in that condition during eleven years upon his bed. He could swallow the food or drink given him, but it had to be introduced into his mouth; could digest, etc., but his mental and other powers were gone. The body could perform all its various functions as far as nourishing itself was concerned, but otherwise was in a perfectly inanimate state—its mind and consciousness were gone. One day the physician who regularly visited him, in passing his hand over the head of his patient, felt something move under his fingers. Investigating further, he finally concluded that it was the bullet, which had made its way from where it entered the ear to where the doctor found it at the top of the head. He notified the family about it, and it was decided to call other physicians. A consultation was held, and it was decided to remove the bullet. This was done by scraping the bone down to the brain. The operation was successful, and the very moment the bullet was removed, the patient sat up in bed and finished the order he had partially given to his men eleven years before in Gibraltar. I now ask, Where was the soul of that officer during all those eleven years? And if he possessed such an entity, what did it do to relieve its owner from his predicament? If that bullet had not been removed, that soul would have remained a prisoner until the man eventually died before it could escape, according to the assertions of the theologians.

(To be continued.)

COULD THE EARTH COLLIDE WITH A COMET?

EDITORIAL, "SCIENTIFIC AMERICAN."

ON May 18th next the earth will be plunged into the tail of Halley's comet, and the head of that body will be but 15,000,000 miles away. It is but natural that a thinking man should ask: Is there a possibility that the earth may encounter a comet and thus come to a frightful end?

Curiously enough, it was Halley himself who first pointed out the possibility. Whiston, Newton's successor in the Lucasian Chair of Mathematics at Cambridge, was so alarmed at "a chariot of fire" which flared up in his day, that Halley was prompted to look closely into its movements. His work led to the startling result that the comet, when passing through the descending node, had approached the earth's path within a semi-diameter of the earth. Naturally, Halley wondered what would have happened had the earth and the comet been actually so close together in their respective orbits. Assuming the comet's mass to have been comparable with that of the earth (an assumption which we now know to have been utterly beyond reason) he concluded that their mutual gravitation would have caused a change in the position of the earth in its orbit, and consequently in the length of a year. This train of thought led him to consider what the result

of an actual collision would have been and he concludes that "if so large a body with so rapid a motion were to strike the earth—a thing by no means impossible—the shock might reduce this beautiful world to its original chaos."

Hence Halley not only dispelled the superstition and the terror which once followed in a comet's wake, but also pointed out a possibility which the superstitious Dark Ages had ever dreamed of. It seemed to Halley not improbable that the earth had at some remote period been struck by a comet which, coming upon it obliquely, had changed the position of the axis of rotation, the north pole having originally, he thought, been at a point not far from Hudson's Bay. The more recent investigations of Kelvin and Sir George Darwin completely upset any such theory.

Since Halley's time the chance of a collision between the earth and a comet has engaged the attention of many astronomical mathematicians. Laplace, for example, painted the possibility of a collision with the earth so vividly that he startled his day and generation. He drew a picture of a comet whose mass was such that a tidal wave some 13,000 or 14,000 feet high inundated the world, with the result that only the higher peaks of the Himalayas and the Alps protruded. Lalande created a panic by a similar consideration of the subject in a paper which was intended for presentation before the Academy of Sciences, but which was not read. Such was the popular excitement, that he felt himself constrained to allay the public fears as well as he could in a soothing article published in the *Gazette de France*. The masses assumed by both Laplace and Lalande are so preposterous that their theories are no longer seriously considered by any sane astronomer.

Since the day of Laplace and Lalande there have been several comets "scares." Biela's comet crossed the earth's orbit on October 29th, 1832. When that fact was announced, Europe was in a ferment. The orbit of the earth was confused with the earth itself. Such was the popular excitement, that Arago took it upon himself to compute the possibilities of a collision. He pointed out that the earth did not reach the exact spot where the comet had intersected the earth's orbit until a month later, on November 30th, on which date the comet was 60,000,000 miles away. Incidentally he pointed out that a collision was always happily remote. He thought that the chances of a meeting were about one in 281,000,000. Babinet, on the other hand, thought that a collision was likely to take place once in about 15,000,000 years. More recently the entire problem has been considered by Prof. W. H. Pickering of Harvard. By a collision he understands, first, that any part of the earth strikes any part of the comet's head; second, that any part of the earth strikes the most condensed point in the head (the core) as distinguished from the larger nucleus. What the average size of a visible comet's head may be, we have no means of knowing. Young estimates that for a telescopic comet it averages from 40,000 to 100,000 miles in diameter. The head of the great comet of 1811 was 1,200,000 miles; that of Holme's comet in 1892, 700,000 miles; and that of naked-eye comets generally over 100,000 miles.

In the last half of the last century 121 comets, including returns, penetrated the sphere of the earth's orbit. From this Prof. Pickering infers that we should expect to be struck by the core of a visible comet once in about 40,000,000 years, and by some portion of the head once in 4,000,000 years.

Since comets' orbits are more thickly distributed near the ecliptic than in other regions of the sphere, the collisions would occur rather more frequently than this, but hardly as often as once in 2,000,000 years; and since it has been estimated that animal life has existed upon the earth for about 100,000,000 years, a considerable number of collisions, perhaps as many as fifty, must have taken place during that interval, in Prof. Pickering's opinion, evidently without producing any very serious results.

The old notions of the tidal effects of comets were based upon an erroneous conception of cometary masses. It seems astonishing that a man of Laplace's wonderful mathematical powers should not have concluded that a body like a comet, which can sweep through the entire solar system without deranging a single one of its members, must have a mass so small that it cannot appreciably affect the waters of the earth. As it is, comets are more likely to be captured by planets (witness the comet families of Jupiter and Saturn) than to derange a member of the solar system or to produce tidal effects.

The plunging of the earth in the tail of Halley's comet naturally causes many to wonder what will be the effect upon the inhabitants of the earth. Similar passages occurred in 1819 and 1861, but no one was the wiser until long after. Some astronomers claimed to have noticed auroral glares and meteoric displays at the time, but whether these were really associated with the comet or not cannot definitely be stated. At all events, it may be safely held that on May 18th next none of us will be aware of the fact that we are literally breathing the tail of Halley's comet. From this it may well be inferred that the wild tales of the possible effects of poisonous gases, tales for which the newspapers are very largely responsible, are utterly without foundation. It is true that a comet's tail is composed of poisonous and asphyxiating hydrocarbon vapors and of cyanogen; but it is also true that the actual amount of toxic vapor is so small that when the earth is brushed by the tail of Halley's comet, the composition of the atmosphere will not be so affected that a chemist could detect it. Flammarion has drawn a vivid picture in his "La Fin du Monde" of the possible effect of passing through a tail highly charged with vapors. He has shown us terrified humanity gasping for breath in its death struggle with carbon monoxide gas, killed off with merciful swiftness by cyanogen, and dancing joyously to an anæsthetic death, produced by the conversion of the atmosphere into nitrous oxide or dentists' "laughing gas." No one of any common sense should be alarmed by these nightmares, particularly when it is considered that so diaphanously thin is a comet's tail, that stars can be seen through it without diminution in brightness.

"There is one thing certain about this reincarnation theory."

"What's that?"

"It's going to be difficult to find the women who filled the original roles of Jezebel and Xantippe."

"Funny, ain't it, how much more agreeable a pine plank and the scorchin' sun is to a feller on Sunday than a cushioned seat and a sleep-producin' sermon in a cool, comfortable church.—*Los Angeles Express*."

WOMAN AND THE CHURCH.

The Church depends upon adherents—not only for gifts but to enforce its claim upon State revenues. No, my girl; first educate your ignorant sisters, and teach them that there are higher duties in life than rubbing up the altar sticks, like an unpaid footman, or cleaning the altar rails, like a common slut, and all for love of a canting hypocrite in petticoats, before you present yourselves as fit to record your votes. I suppose women imagine that the altar cloths they work, the stoles, the chasubles, that make the church like a village fair, are all done for pure love of religion and God, but it's nothing of the sort; it's for pure love of the man-priest. A ghostly bridegroom is better than none, my dear. The priest and God get sadly entangled and terribly synonymous. You think you have a spiritual need; let me tell you it is really a carnal one. You call yourselves Church workers, but you are only the spiritual harem, the cringing adorers of your parson. You are all mad drunk with that mental excitement which you call devotional fervor, but which is merely a spiritual dram-drinking.—*Violet Tweedale*, in "*The Kingdom of Mammon*."

"Some men," said Andrew Carnegie at a dinner, "have very queer ideas of honor.

"I was once riding from Pittsburg to Philadelphia in the smoking compartment of a Pullman. There were perhaps six of us in the compartment, smoking and reading. All of a sudden a door banged and the conductor's voice cried:

"All tickets, please!"

"Then one of the men in the compartment leaped to his feet, scanned the faces of the rest of us and said, slowly and impressively:

"Gentlemen, I trust to your honor."

"And he dived under the seat and remained there in a small silent knot till the conductor was safely gone."—*Minneapolis Journal*.

After the prodigal son had arrived it was announced that the prodigal daughter might be expected at any moment.

"And will you also bring out a fatted calf for her?" queried the friend of the family.

"No," responded the old man with a chuckle, "I shall bring out a box of fudge."—*Chicago News*.

THE SCAPEGOAT.

Teacher—"I shall not keep you after school, Johnnie. You may go home now."

Johnnie—"I don't want ter go home. There's a baby just come to our house."

Teacher—"You ought to be glad, Johnnie. A dear little baby—"

Johnnie (vehemently)—"I ain't glad. Pa'll blame me—he blames me for everything."—*Lippincott's Magazine*.

SHE MEANT "VIRAGO."

"I never dare to look down when I'm standing on a high place," said Mrs. Lapsling. "It always gives me an attack of verdigris."—*Chicago Tribune*.

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THE UNENDING HARVEST OF LIBERTY.

The manna of liberty must be gathered each day, or it is rotten.

—WENDELL PHILLIPS.

"THE FIGHT FOR FREEDOM OF SPEECH."

One of the most marked signs of the progress of despotism and tyranny is the growing power of the police forces in nearly every so-called civilized country. In no country, it seems to us, is there half as much danger to liberty from the existence of a large standing army as there is from a domineering police force. Organised originally to protect the people and their property from personal violence and robbery, the police force seems almost inevitably to pass from a protective power through easy stages of interference and dominance to the position of arbiter in every branch of civic life. And, strangely enough, in the United States, founded on the blood and heroism of a brave race of revolutionists against European tyranny, the police seem to have achieved the greatest possible height of tyrannical power. In "the land of the free" free speech is suppressed, so that, as Joseph Cohen, speaking at a meeting immediately afterwards dispersed by the police, said: "I came not so many years ago from Russia, where the tyranny of the police is as all the world knows it. Yet never have I found police tyranny in Russia such as this in Philadelphia."

Under the title of this note, Mr. Alden Freeman, of the Free Speech League, gives a valuable compilation of articles and reports of speeches connected with the police suppression of Miss Emma Goldman's meetings in Philadelphia and other places. It is a record which should make every American ashamed of himself and his country. It speaks volumes for the mental degeneracy of the descendants of the founders of

the republic ; and if our reading of the signs be anywhere near the mark, it shows that something approaching a miracle will be needed to start the American people once more on the way to freedom.

FUTILITY OF "CONSTITUTIONAL GUARANTEE."

Wendell Phillips spoke but sober truth when he said that "only by uninterrupted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity." That is a lesson that every generation must learn for itself at peril of the loss of its freedom. Freedom cannot be bequeathed by will, or written by constitutions. It must be fought for or agitated for in season and out of season. And when police officials are permitted to become morality dictators or censors of plays and newspapers the liberty of a people is half gone. As described by Mr. Freeman and in the newspapers, the actions of the police in Philadelphia and other places are simply brutal violations of the constitution, and it is evident that they are only possible because the mass of the people are so absorbed in the struggle for material prosperity, that they are careless of the loss of liberty sustained by people for whom perhaps they have little sympathy, and reckless of the fact that sooner or later the same loss will fall to their own share.

AMERICA AN OLIGARCHY, NOT A REPUBLIC.

Among the numerous opinions from all sides given by Mr. Freeman, is one by Mr. J. W. Lloyd, who says :

"It is the deliberate and settled determination of the oligarchy that rules in America to suppress completely, as soon as possible, all expression and exchange of thought that may imperil its supremacy. This is a preliminary step to the complete subjugation of the mass of the people."

It is impossible to say that there is an organized oligarchy that may be spoken of thus, but practically we believe the fact to be as stated. The great corporations have shown that they are all actuated by the same spirit and conducted on the same principle—the suppression of all opposing opinions.

The cases of the men executed at Chicago in 1887 and the attempt to murder by forms of laws the labor leaders Moyer, Haywood, and Pettibone could only have been carried on by

means of large funds contributed by corporations : and the conduct of the police in suppressing free speech in the case of Miss Goldman and others can only be explained by their subserviency to the wealthy classes. As Mr. Freeman points out, "every time that Luther S. Bedford raises his voice in public protest against the traction frauds and robberies in New York city he is arrested."

Everything, indeed, points to the fact that the United States Government, including Senate, Supreme Court and Congress, is acting simply in the interests of the wealthy classes, and is fast paving the way for a determined attempt to establish an oligarchical form of government.

• "THE MEANING OF FREEDOM OF SPEECH."

Under this heading, Mr. Freeman quotes an article by Mr. Schroeder from the *Central Law Journal*, in which he notes this opinion by Professor Cooper, in "A Treatise on the Law of Libel and the Liberty of the Press:"

"Indeed, no opinion or doctrine, of whatever nature it be, or whatever be its tendency, ought to be suppressed. For it is either manifestly true or it is manifestly false, or its truth or falsehood is dubious. Its tendency is manifestly good, or manifestly bad, or it is dubious and concealed. There are no other assignable conditions, no other functions of the problem.

"In the case of its being manifestly true and of good tendency there can be no dispute. Nor in the case of its being otherwise : for by the terms it can mislead nobody. If its truth or its tendency be dubious, it is clear that nothing can bring the good to light, or expose the evil, but full and free discussion. Until this takes place, a plausible fallacy may do harm ; but discussion is sure to elicit the truth and fix public opinion on a proper basis ; and nothing else can do it."

Of this opinion Mr. Schroeder says :

"This argument never has been answered and never will be. Unfortunately, uncultivated minds are usually so constituted that they may readily endorse such a general idea as that presented by Prof. Cooper, and yet shrink from an endorsement of a particular instance which comes clearly within the principle. As for myself, I can see no flaw in the quoted statement of Prof. Cooper and I am entirely willing to apply it to every conceivable particular. Accordingly I am led to affirm my concurrence in the following words from the pen of a member of the English Parliament, the Hon. Auberon Herbert. He wrote :

"Of all the miserable, unprofitable, inglorious wars in the world is the war against words. Let men say just what they like. Let them propose to cut every throat and burn every house—if so they like it. We have nothing to do with a man's words or a man's thoughts, except to put

against them better words and better thoughts, and so to win in the great moral and intellectual duel that is always going on, and on which all progress depends."—*Westminster Gazette*, Nov. 22, 1893.

The abuse of the power of the police in the case of Miss Goldman is particularly obnoxious in view of the clause in the Constitution of Pennsylvania which says :

"Every citizen may freely speak, write or print, on any subject, being responsible for the abuse of that liberty."

In view of such a "constitutional guarantee," imagine the brutal impertinence of a police captain in ordering his constables to close up and refuse admittance to persons who had already paid for the use of a public hall, and then, when publicly criticized in the press, suggesting that he would be satisfied if the speeches to be delivered were first submitted to him in writing ! Instead of being protectors of peaceable citizens, the police are becoming simply the brutal agents of the plutocrats ; and the people are too ignorant and careless to understand that they are being converted into slaves.

If Mr. Freeman's pamphlet could be distributed and read by hundreds of thousands, it would do a vast amount of good.

A PURITANICAL JUDGE REBUKED.

The Canadian Bench is ornamented with several judges who make strong efforts to improve the morals of the people by sending them to jail. About three months ago Judge Winchester sentenced two men to twelve months' imprisonment on a charge of "distributing obscene literature." About two months afterwards, to the surprise and disgust of the puritanical crowd, the two men received a free pardon from the Governor-General, and the matter was brought before Parliament, the Minister of Justice being fiercely attacked for the pardon.

Mr. Aylesworth, however, in giving a statement of the case justifying the course he had pursued, pointed out that, in their accustomed style, the goody-goody newspapers had not only misstated facts, but had manufactured them. "It is an instance of a newspaper writer fabricating his facts in his own back office." The Minister said :

"The books seized by the Toronto detective department were translations of classical works which were in every great library in the world, and

were of great scientific value. In all such works passages might be found which would be condemned if isolated from their context. *Even in the Bible extracts could be selected which would excite puritanical criticism.*"

He said he had received petitions from managers of banks, clergymen, and other leading citizens of Toronto asking that the men be pardoned. "I advised his Excellency that in my humble judgment as a lawyer, the men were not guilty."

We cannot help thinking that, when a judge shows such a small sense of the rights of citizens in a free country, he is radically unfitted for the position he occupies. His proper sphere of work is in the Sunday school or the pulpit.

We believe the code of morality is just as high among drain-diggers as among clergymen or lawyers. The latter classes may wear broad cloth and "biled shirts," but they are guilty of practices just as immoral and criminal as any the former can be guilty of.

DEFEAT OF THE ANTI-GAMBLING BILL.

After as much shuffling as the Dominion Government could manage to put in to deceive the ultra-righteous hypocrites who are endeavoring to stop every means of social enjoyment in the interests of their own religious business, the Miller Anti-Gambling Bill has been defeated, though nominally supported by the Laurier Government.

The Miller Bill had been so broadened in its scope during the four months it had been before Parliament, as to practically put it in the power of any magistrate to inflict a heavy fine or twelve months' imprisonment upon any persons who indulge in a game of cards or "any trial of skill," at any place. Such a law could not possibly do any real good. Like all similar laws, it could only succeed in producing a fresh crop of hypocrites and new means of evading the law.

It seems to us that the prevailing tendency towards greater restrictions upon personal liberty is an evidence of the degeneracy of our supposedly democratic institutions and the growth of an oligarchical and plutocratic form of government.

Were our people really imbued with the true spirit of freedom, they would not for a moment submit to the many restrictions upon liberty of thought and speech that now exist.

We in Canada may not be quite as much under the brutal rule of a police force as are the people of the States, but a

police-constable is the censor of our plays, it is a crime to fish or to run an excursion on Sunday, and a post-office clerk can decide that any book is too anti-Christian to go through the mails.

The Miller Bill would have enacted that a crime is committed when two friends make a bet upon a game of cards—and it was only lost by one vote.

TOO MUCH RESTRICTION.

In making the announcement which practically killed the bill, Mr. Aylesworth, the Minister of Justice, made some very sensible remarks :

“I think it an extraordinary way to get at the desired object by resorting to the criminal law, and making something a crime which the ordinary sense of the average man doesn't consider a crime.

“Parliament was piling up crimes. Fishing on Sunday was declared a crime. Smoking a cigarette by a boy almost grown up had been declared a crime, and now it was proposed that ‘for a man to make a bet—it may be with a young friend of either sex’—should be declared a crime.

“Before the end of the session, Parliament might be asked to declare that playing cards or dancing was a crime. I deplore that manner of legislation. I am sorry it should be necessary.”

Now, we do not approve of gambling—whether it be on horse-races or stocks, grain or prize fights. We cannot afford to gamble, and do not think we should care to indulge in that sort of excitement even if we had the cash to spare. There are plenty of ways of getting rid of money that would afford us more pleasure than gambling.

But all men are not built alike, and, as Mr. Aylesworth said, no good can be done by making into a crime an act that most men refuse to regard as criminal. Such a law invites defeat and evasion, and can only be enforced by a harsh and tyrannical employment of police power.

HOW TO DEAL WITH GAMBLING.

The right way to regulate gambling—and if it cannot be stopped, the best temporary plan of dealing with it is to regulate it—was to attach conditions in issuing licenses, just as the liquor traffic was regulated. As a temporary expedient,

also, other social evils might be regulated, with advantage to society.

But regulation is contrary to the Christian idea of right and wrong. It gives legal sanction to what the ultra-righteous regard as wickedness. The proper way, the Christian thinks, is to stamp out what he thinks is wrong—and ages of experience do not open his eyes to the fact that, under present conditions, the stamping-out process is certain to be a failure.

The experience of other nations, too, is lost upon men who think their plan is the only one which has the sanction of a divine authority—the only one which can possibly succeed. In a small way, they are revivals of Alva and Torquemada; and just now, when the worship of wealth and material prosperity, and the concentration of power in the hands of a few which modern science has rendered possible, have caused men to loosen their hold upon securities of freedom, the combined forces of plutocracy and theocracy have seized the opportunity to enact restrictive laws in their own favor.

The present case is one in which a clash between the two leading reactionary parties was inevitable, for gambling in Protean forms is a staple amusement alike of gilded youth and ragged urchin—of millionaire and newsboy.

The result of the attempt in Parliament was almost universally felt as a relief, and the announcement of the majority of one by which the bill had been squelched was received with a roar of applause; and showed that many of the members who had been posing as champions of "moral reform" were glad to see the end of the business—at least for a time.

CANON CODY ON GAMBLING.

A few weeks ago, to aid the movement to suppress gambling, Canon Cody delivered what was called a powerful sermon in favor of the proposed legislation.

We have always regarded it as a fairly reliable maxim, though by no means an axiomatic one, that when any measure is advocated by the clergy, it may be taken for granted that the measure is bad and reactionary. Naturally, there are grades in ministerial cupidity and folly.

Canon Cody gives these reasons why there is much difficulty in dealing with gambling. They are as follows:

"1. The general public do not realize its rapid growth and the mischief it entails.

"2. Unlike drunkenness, it is not overly repulsive.

"3. There is a real difficulty in knowing where to draw the line between the legitimate and the illegitimate in speculation. Allowance must be made for the element of risk in all business.

"4. It is hard to suggest the right practical remedy to counteract so insidious an evil. Some think that because, like sin, it seems ineradicable from human nature, nothing at all should be done.

"5. There is a lack of clear thought on the ethics of the question. What is the real element of wrong in it?"

Of these reasons it may be said that only such prophets and seers as Canon Cody can see the "rapid" growth of an institution which has existed during all historic times: that, "unlike" a religious cloak, it is not "overly" repulsive; that as it is "difficult to draw the line between legitimate and illegitimate speculation," the attempt is totally unwarranted to make illegal an action which by almost universal consent is not a criminal one at all; that, as Canon Cody finds it hard to suggest a practical remedy for what he admits appears "ineradicable from human nature"—like "sin"—it is probable that he is totally astray in trying to put down gambling as he is in attempting to overcome "original sin;" and that, as "there is a lack of clear thought" on the question—evidently so in Canon Cody's case—one would think the admissions he makes would lead him to see the absurdity of calling in the police to stop a thing which he tells us cannot be got rid of.

These efforts to restrain all classes from enjoying the rights of freemen because a few men abuse them to their own injury as well as to the injury of society at large, will go on until their effects become unbearable, and then will come the inevitable reaction. This is one of the things in which history is likely to repeat itself.

THE PREACHER'S INCONSISTENCY.

To an outsider, nothing seems so comical as to see a man whose whole business depends upon "speculations in futures" supporting his attack upon gambling with arguments which are either totally false or equally applicable to his own trade, which produces upon many individuals the very same effects which he attributes to gambling.

If it does not "take proper account of the stewardship of money which god has intrusted to us," may we ask how many preachers or even ordinary Christians do this thing? How many of them act like Ananias and Sapphira?

The difficulty with Canon Cody, as with many other fanatical reformers and utopians, is that he regards all men as being on the same mental level and amenable to the same influences and arguments; but nothing is clearer than the fact that this is not the case, and that to enact a law making a crime out of an act which most men consider a legitimate amusement rather than an evil is an evidence alike of the lethargy of the liberals and the waspish activity and tyranny of the clerical party who have organized the present puritanical wave.

How can you deal with a man who professes to see a vast difference between speculation on market fluctuations and speculations on horse-races? Canon Cody thinks the former calls for "men of experience, judgment, foresight, and splendid audacity." Does not speculation on horse-flesh need all these qualities? He thinks sporting gambling "tends to degrade or kill what should be manly sport." But does not commercial gambling do these same injuries to honest trade? Do not commercial gamblers try to influence the market in their own favor just as much as do sporting gamblers?

As we have said, we have no love for gambling, but if gambling is to be stopped by law, let the rich man's gambling be stopped as well as the poor man's. And if all gambling is to be stopped, religious gambling should be stopped also, even if the ministers' trade be abolished in the process.

On the whole, though he could hardly fail to say some things that are good and justifiable, Canon Cody seems to us to utterly fail to justify the legal suppression of gambling, except on the ground that he and a few other morality-mongers have knowledge of what is right and have the authority to enforce it. This is the one excuse of all tyrants.

A few days after the bill had been defeated, a compromise bill was introduced and passed rapidly through all its stages in the House of Commons. This bill, which attempts to abolish much of the present betting on sporting events as a preliminary step to its total suppression, is not unlikely to pass the Senate and become law. There is no telling what the Senate may do, however.

DOCTORS OF DIVINITY.

BY J. ENOCH THOMPSON, TORONTO.

WHEN we were young, Doctors of Divinity were rare. The advent of one in our town was an event, but the coveted initials D. D. did not grow on every bush as now, nor were there tin-pot colleges all over the country watching for a decent pretence to confer their degree and collect the fees from as many as possible.

Some colleges confer their degree without an examination where there is a plausible excuse for doing so.

Very insignificant individuals have to undergo an examination in Bible History, Theology, etc., to carry out the bluff that it is conferred for merit. We need hardly say that the examination papers are easy; something in this line:

(1) In relating the fall of Adam, the translators have made it out that Eve gave Adam an apple. Have you any reason to believe that it was some other fruit?

Answer. As the garden of Eden was in the valley of the Euphrates, where only tropical fruits grow, it could not be an apple. It was probably a lemon.

This answer, showing geographical knowledge and inductive reasoning, would alone pass the candidate and entitle him to pay the fees.

(2) How were the carnivorous, omnivorous and pestiferous animals in Noah's Ark fed?

Answer. The Bible says they were fed, and that is sufficient for me.

This shows abundant faith, and brings the candidate perceptibly nearer the parchment and fees.

(3) When the forty children who ridiculed the prophet, crying, "Go up, thou bald head," were devoured by bears, were the bears brown or black? And why were they permitted to do it?

Answer. As the bears could not have been vegetarians, they were undoubtedly brown bears. The prophets in those days occupied a similar position to Doctors of Divinity of our time; therefore it was desirable to teach the children by a severe lesson to respect these holy men. It would be better if we had some bears now.

This brilliant answer would make further examination unnecessary.

N. B. The market price of the degree varies according to the brand. Those of Philadelphia being cheap, are much sought after.

How so many absurd rules of conduct, as well as so many absurd religious beliefs, have originated, we do not know; nor how it is that they have become, in all quarters of the world, so deeply impressed on the mind of man; but it is worthy of remark that a belief constantly inculcated during the early years of life, whilst the brain is impressible, appears to acquire almost the nature of an instinct; and the very essence of an instinct is that it is followed independently of reason.—*Darwin*.

WOMAN SUFFRAGE AND BALLOT REFORM.

BY DR. PAUL CARUS, EDITOR OF "THE OPEN COURT."

WOMEN are now clamoring more than ever, especially in England, for the rights of suffrage, and there is not the slightest reason why they should be refused. Women are in public business just as much as men, and no one can deny that there are women more intelligent than many men. Then, too, there is a goodly number who have practical interests at stake which are decided at the polls. It seems an outrage that a woman who has property in her own right and who is perhaps in command of a large household should not be permitted to make her opinion felt in the elections, while her butler or colored servant takes an active part in political life.

Many people feel that the alterations implied by woman suffrage would upset political life. It is still an unknown factor, and we do not yet know how it will work. Accordingly the special interests which pander to man's private comfort, such as the liquor and tobacco trades, fight shy of the issue, and the manufacturers of silks, of gloves, stockings, and similar goods fear that women will have import duties cut down. At the same time the political bosses so far have not universally provided the voters with polling places fit for ladies to enter.

In comment on these difficulties we would say that they can be overcome and in many cases will force upon us some much-needed reforms. It would be a blessing for men if the entire premises around the polls would be so decently arranged that no lady would have cause to feel ashamed to enter and cast her ballot. As they are at present, they are certainly a poor recommendation for the constitution of a government of the people, by the people and for the people. They are a palpable demonstration that the vulgar element is permitted to have the upper hand. I purposely do not say the poor, but the vulgar. A poor man is often enough a gentleman at heart. Whether rich or poor, a gentleman seems out of place at the polls, while the "boss" has a good chance there to bulldoze and control. Why do we not use churches for polling stations? Church property is free of duty and here is a chance for the Church to offer a service in return. It is but right that the polls should stand in a place of sanctity, for the casting of the ballot is a sacred act in which we should be guided by conscience. The government by the people, of the people and for the people is a problem which has not yet been solved.

Universal suffrage as it now prevails is apparently not the right thing, for here a large class of irresponsible voters have the same right as those who pay the bills. Yet it would be a mistake to take the ballot away from even those who are in the habit of recklessly disposing of public funds, of sacrificing the public weal either for a bribe of some kind or through a mistaken party loyalty or clannishness. The right cure for these evils would be to extend the ballot to those who have deeper interests in the commonwealth and in the preservation of its financial moral health. Under these conditions I would advocate that the married men should have a second vote, perhaps even a third if they have children. The man of family looks beyond the short span of the present hour, and has at

heart the future of the country for the sake of his children even after he himself is gone. This would be an important reform and the measure would be just. There can be no doubt that the large class of voters who have neither property nor any family ties care less for the establishment of wholesome conditions than the men who rear children and wish to leave to them the inheritance of a well-governed country.

It might be advisable to give an extra ballot to the educated men, say to every one who has graduated from High School, for this would tend to encourage education. Further it might be suggested to give an extra vote to the man who pays taxes, though this might appear as if permitting the rich to exercise too great a share in the government of the country, and our national traditions have always been opposed to it. In extenuation of this idea, I would say that if both the small tax payer and the multimillionaire were treated alike, we would have as a result only the conservative spirit of the man who helps to pay the bill, however small his share may be, and this could not lead to any oppression of the poor by the rich. That the tax-payer who finally pays the public expenses should be heard, and that his vote should have more weight than the numerous voters of the irresponsible class is but just.

The United States government started as a revolution based on the principle of "no taxation without representation." The result is that we have representation without taxation. Bosses of those classes who do not pay the taxes of the town run the municipality and seldom dispose of the public funds in the interests of the taxpayers. This is an evil that should be remedied.

The democratic form of government has so far proved a failure, at least in municipal affairs, and reactionary thinkers, especially in Europe, point to the conditions in American cities as the best proof of this contention.

There is an inveterate error, often proclaimed at the bottom of the common conception of a government by the people, namely, that democratic government means majority rule. This is untrue, for it would sooner or later lead to mob rule. A democratic government means a government by law. It is true that law must be made by majorities, but a safeguard against wrong laws is the principle that every law should be of universal application. There ought to be no class legislation, no law should ever apply to a special set of people, and no law should ever make exemptions. We repeat that the government by, of, and for the people has as yet only been imperfectly worked out, but we do not deem its realization for that reason impossible.

Ballot reform is not a burning question at present, but we offer these suggestions in the hope that they may be borne in mind by those who are interested in the subject, and we hope that the time will come when these seeds will bear fruit.

"What's the wages, mum?" asked the applicant for a situation as cook.

"I'm willing to pay you whatever you are worth," was the reply.

"I've never worked for so little as that, mum. Good-day to you."—*The Vegetarian.*

Mad Murdock.

MANUFACTURING A DELUGE.

THE time being due—it is not the same time every year—when the Savior “was crucified, dead and buried, and descended into hell; the third day he arose from the dead and ascended into,” etc.; I bethought me to go to church and hear the alleged pleasant noises with which the Christians praise and placate their God, and gather many shekels. I chose me a Presbyterian Church on Bloor Street because somebody urged me to go that I might hear something rare in choir performance.

I went, I heard, and I wearied. The choir practice had not been completed and they practised on me. The preaching was on the text, “Work out your own salvation with fear and trembling,” and the preacher evolved a new theory. The old theory as I have heard it was that salvation is the gift of God. The new theory is that while salvation is undoubtedly the gift of God it comes to us free as raw material only, and we have to work it up into the manufactured article in saved souls. This, delivered without force or feeling, in an anæmic way, was worse than the bellowing of the baritone in the anthem, and as I was in a corner of the gallery where I did not attract attention, I pulled out a daily paper of Saturday and came across this, which is part of the article which is said to be the result of researches by Prof. Hilprecht, of the Department of Archæology of the University of Pennsylvania.

“By December 1 he had sufficient proof to justify his report to Provost Harrison that he had discovered a small fragment of the earliest version of the Babylonian deluge story known, or about 1,500 years older than similar fragments known from the library of Ashurbanapai (668-626 B.C.) and 600 years earlier than the time generally assigned to Moses, and even some time before the patriarch Abraham rescued Lot from the hands of Amrahel of Shinar and Chedorlaomer (Genesis xiv.).

“The fragment is of unbaked clay and measures two and three-quarter inches at its greatest width, two and five-eighths at its greatest length and is seven eighths of an inch thick. Prof. Hilprecht believes that it was written some time between 2137 and 2005 B.C.

“Following is the translation of the Hilprecht deluge tablet in full :

“Thee

(The confines of heaven and earth) I will loosen.

(A deluge I will) make and it shall sweep away all men together;

(But thou seek) life before the deluge cometh forth

(For over all living beings) as many as there are, I will bring overthrow, destruction, annihilation.

Build a great ship and . . .
 Total height shall be. Its structure. . .
 It shall be a houseboat carrying what has been saved alive.
 With a strong deck cover (it
 (The ship) which thou shalt make
 (Into it bring) the beasts of the field the birds of heaven,
 (and the creeping things, two of everything) instead of a number
 . . . Number . . . And the family
 . . . And —

“The words enclosed in brackets are not found in the cuneiform text, but have been supplemented by Prof. Hilprecht, according to the context.”

Now, I take it as read that the tablet was found as stated. I will concede that the Professor can read “the Semitic dialect of the country, or the Akkadian language” of that time, which was only 1600 years older than the library of Ashurbanapai (668-626 B.C.). All this may be easy for a Philadelphia professor as it was only a trifle of 600 years before Moses, but I join issue with Herman v. Hilprecht in his interpretation of the context and am willing to stand by the public’s appreciation of which is the more fitting context :

“(My dear sir, I do enjoin) thee (that if thou canst produce the goods) I will loosen (up, I will ope the barrel. The opposition are making a determined effort to defeat us, which, if successful, of all our reforms destruction will) make, and it shall sweep away all men together, (who now like yourself enjoy government patronage. So stir the boys into) life before the deluge cometh forth (from the ranks of the opposition office seekers. You had better) build a great ship and (fit it up for river traffic. We will stand for any expenditure in reason.) Total height shall be (the length of the wad.) Its structure (is a matter of small consequence, if it is only commodious.) It shall be a houseboat carrying what has been saved alive (to vote.) With a strong deck cover (it for dancing. This effort) which thou shalt make (shall be so vigorous that) the beasts of the field, the birds of heaven (and all that moves shall feel the benefit of. By this means we shall be able to entertain so many on a trip down river that we shall get a large majority in my riding) instead of a number (that would only show when losing that we had gained a moral victory. Put your own outlay as) number (one. My most sincere regards to yourself) and the family, and (believe me, yours in a tight place.)”

Thus I interpret the missing words in the tablet. Other interpretations are quite possible, but I submit that mine is the one that would in all probability be the most likely to be preserved in the archives of the courts of Nippur, in the event of an election protest. Q.E.D.

FAITH AND FILTH.

BY W. MANN, IN LONDON "FREETHINKER."

"Pagan classic times, no doubt, cherished a cult of the body which involved a high regard for physical purity. That is the very reason why such purity has never been a Christian or modern virtue."—Havelock Ellis, "Affirmations," p. 233 ; 1898.

"The aspect of a genuine anachoret was horrid and disgusting. every sensation that is offensive to man was thought acceptable to God ; and the angelic rule of Tabenne condemned the salutary custom of bathing the limbs in water, and of anointing them with oil."—Gibbon, "Decline and Fall of the Roman Empire," p. 605 ; 1830.

"The cleanliness of the body was regarded as a pollution of the soul, and the saints who were most admired had become one hideous mass of clotted filth. St Athanasius relates with enthusiasm how St. Anthony, the patriarch of monachism, had never, to extreme old age, been guilty of washing his feet."—Lecky, "History of European Morals," vol. ii., p. 110 ; 1902

"Out of the Orient has been poured into the thinking of western Europe the theological idea that the abasement of man adds to the glory of God ; that indignity to the body may secure salvation to the soul ; hence, that cleanliness betokens pride and filthiness humility. Living in filth was regarded by great numbers of holy men, who set an example to the Church and to society, as an evidence of sanctity."—White, "The Warfare of Science," vol. ii., p. 69 ; 1896.

The Pagan Greeks and Romans, before the establishment of Christianity, were great believers in bodily purity. The Greeks had an abundant natural supply from the streams fed from the hills ; but Rome was not so favorably situated, Rome itself being built upon seven hills, therefore the water had to be conveyed from a distance by means of aqueducts. Ludwig Friedlander, the historian of Roman life and manners, whose work has lately been translated and is well worth studying, observes :

"But perhaps ancient Rome's proudest decoration was the multitude and beauty of her water works, which were also invaluable for the health of the inhabitants, and compensated many disadvantages of site and building. The mountain-springs were conducted into the city in underground pipes or on mighty arches (under Nerva, comprising a length of 300 miles), and poured down in waterfalls out of artistic grottoes, or spread out like ponds in broad and richly decorated reservoirs, babbling up in gorgeous fountains, whose cool fragrance freshened and purified the summer air. A consideration of the mass of the water diverted to public use for baths, ponds, canals, palaces, gardens, suburban country houses, of the distance traversed, of the mason work of the arches, the hills bored through and the levelled valleys, would, says Pliny, convince any man that nothing more wonderful had been made on earth." ("Roman Life and Manners," ii. 11 ; 1908, Routledge.)

Nine of these aqueducts were in use before the establishment of Christianity : three of them still supply the modern city. 1. The Aqua Vergine, built by Agrippa 27 B.C., still supplies daily about 13,000,000

cubic feet of the best water in Rome. 2. The Aqua Tragana. 3. The Aqua Marcia, constructed 146 B.C. The noble arches which stretch for six miles across the Campagna are a portion of this aqueduct.

"There were no fewer than 850 baths in Rome at one time, and some of these accommodated thousands of bathers. It will give some idea of their extent and magnificence to quote from Fergusson's 'Handbook of Architecture' the following: 'St George's Hall at Liverpool is the most exact copy in modern times of a part of Caracalla's baths.' The bath became such an institution with the Romans, that apparently they could not live without them; and, wherever we find Roman remains we find traces of a bath as well." (Chambers' Encycl., art. "Bath," 1904.)

Only those who have seen St George's Hall—a grand Corinthian building 500 feet long, with columns 40 feet high—will be able to appreciate the comparison made by Fergusson. The baths of Caracalla provided accommodation for 2,000 bathers.

The public baths—which were often decorated with works of art—were frequented by all classes, and latterly even by the Emperors themselves. The price of a bath was a quadrans—about half a farthing of our money. Besides these, there were a great number of free baths. The Emperor Agrippa himself provided 170 of these for the use of the community and he was not alone in this form of benevolence, for Professor Dill, in his fine work on Roman society, tells us of the profuse liberality of the leading citizens—not only of Rome, but of the hundreds of cities and communities ruled over by the Roman Empire—in providing public buildings, colonnades, aqueducts, pavements, and, above all, "new baths or the restoration of old ones, with perhaps a permanent foundation to provide for the free enjoyment of this greatest luxury of the south." And he adds the stinging remark:

"We may well believe that the man who, in the second century, built a bath or a theatre for fellow townsmen might possibly, had he lived in the fifth, have dedicated a church to a patron saint, or bequeathed his lands to a monastery." (Dill, "Roman Society," pp. 226-232; 1904.)

This is just what the superstitious Christian of the Middle Ages did do. Far from providing for the comfort, health, and well-being of his fellow-men by bequeathing public buildings and baths for their use, he thought such things were only a snare and a hindrance to salvation, in that they drew men's attention away from spiritual things. His idea was to buy his entrance into heaven by gifts to the Church for the performance of masses for the repose of his own selfish soul.

In the fourth century Christianity became the established religion of the Roman Empire, and the welfare of the soul took the place of the welfare of the body. The saints set the example. As Professor White observes:

"Living in filth was regarded by great numbers of holy men, who set an example to the Church and to society, as an evidence of sanctity. St. Jerome and the Breviary of the Roman Church dwell with unction on the fact that St. Hillarion lived his whole life long in utter physical uncleanness; St. Athanasius glorifies St. Anthony because he had never washed his feet." ("Warfare of Science with Theology," ii. 69.)

And he adds: "For century after century the idea prevailed that filthiness was akin to holiness."

Lecky tells us that St. Abraham the hermit never washed his face or his feet for fifty years! and his biographer somewhat strangely remarks that "his face reflected the purity of his soul." The same historian also tells us that:

"St. Annon had never seen himself naked. A famous virgin named Sylvia, though she was sixty years old, and though bodily sickness was a consequence of her habits, resolutely refused, on religious principles, to wash any part of her body except her fingers. St. Euphraxia joined a convent of one hundred and thirty nuns who never washed their feet, and who shuddered at the mention of a bath." ("Hist. Eur. Morals," ii. 110.)

But the Saint who achieved the highest distinction in this filthy and repulsive mode of life was St. Simon Stylites.

"It would be difficult to conceive a more horrible or disgusting picture than is given of the penances by which that Saint commenced his ascetic career. He had bound a rope around him so that it became embedded in his flesh, which putrified around it. 'A horrible stench, intolerable to the bystanders, exhaled from his body, and worms dropped from him whenever he moved, and they filled his bed.'"

And this sickening object was held up to the veneration of the world as an embodiment of every virtue and the highest ideal to which man could aspire.

"From every quarter pilgrims of every degree thronged to do him homage. A crowd of prelates followed him to the grave. A brilliant star is said to have shone miraculously over his pillar; the general voice of mankind pronounced him to be the highest model of a Christian saint; and several other anchorites imitated or emulated his penances." ("Hist. Eur. Morals," ii. 112.)

Lecky gives many details of the revolting habits of the saints and hermits, and observes that the examples he has cited "are but a few out of many hundreds, and volumes might be written and have been written detailing them." With the establishment of Christianity came the apotheosis of filth.

The magnificent baths were destroyed, and the material used to build churches with. Lanciani, the great authority on the monuments of ancient Rome, tells us that the basins and bath-tubs of rare marble, beautifully

carved, with which the warm baths of Caracalla and Diocletian abounded, were used by the churches to hold relics. Pope Leo II. buried some under the high altar of St. Vibiana "in a basin of oriental alabaster of oval shape, twenty-five palms in circumference, with heads of leopards [carved] in high relief." In the year 816 A.D. Pope Stephen V. used "a basin of porphyry" for the same purpose. (Lanciani, "Destruction of Ancient Rome," p. 116, 1889.)

Such being the teaching and example of the Church, the people naturally carried it into practice. All through the Middle Ages, as Draper remarks ("Conflict Bet. Rel. and Science," pp. 264-5, 1876):

"Personal cleanliness was utterly unknown; great officers of State, even dignitaries so high as the Archbishop of Canterbury, swarmed with vermin; such, it is related, was the condition of Thomas a Becket, the antagonist of an English king. To conceal personal impurity, perfumes were necessarily and profusely used. The citizen clothed himself in leather, a garment which with its ever-accumulating impurity, might last for many years. He was considered to be in circumstances of ease if he could procure fresh meat once a week for his dinner. The streets had no sewers; they were without pavement or lamps. After nightfall the chamber-shutters were thrown open, and slops unceremoniously emptied down, to the discomfiture of the wayfarer tracking his path through the narrow streets, with his dismal lantern in his hand."

When Christian Spain conquered the Moors in 1492, the historian tells us that "the very baths—public buildings of equal ornament and use—were destroyed because cleanliness savored too strongly of rank infidelity." (Stanley Lane-Poole, "The Moors in Spain," Preface.)

Knowing the intimate connection between dirt and disease, we can understand the frequent outbreak of plague in Europe. "Shall we wonder," says Draper, "that, in some of the invasions of the plague, the deaths were so frightfully numerous that the living could hardly bury the dead?" Hecker, in his history of "The Black Death," estimates that a fourth part of the population of Europe were carried off by the plague, and it may be assumed "without exaggeration that Europe lost during the Black Death 25,000,000 of inhabitants." (Hecker, "The Black Death and the Dancing Mania," p. 50, 1894.) It is now known that this fearful scourge is conveyed by means of rats, and carried from them to man by means of fleas; another proof of the verminous condition of the population of the Middle Ages.

Baths and shirts were unknown in Europe until the Crusaders learned the use of them from their more civilized enemies, the Mohammedans. Professor Max Müller tells us that "Shirts were an invention of Crusades, and the fine dresses which ladies and gentlemen wore during the Middle Ages

were hardly ever washed, but only refreshed from time to time with precious scents." (*Nineteenth Century*, Jan., 1885.)

Another frightful pestilence, also communicated by vermin, is typhus fever, otherwise known as gaol fever, or spotted or putrid fever, now unknown in this country (typhus is clearly distinguished from typhoid fever). It was not always so. Sir E. Ray Lankester, our leading biologist, tells us that—

"A hundred years ago it was as dangerous to the life of an unhappy prisoner to await his trial in Newgate as to stand between the opposing forces on a battlefield. Gaol-fever attacked not only the prisoners, but the judge and the jury and the strangers in the court. . . . The inexorable ministers of justice who, seated high above the common herd, and clad in their ancient robes of office, were about to deal shameful death to the guilty wretches brought from the prison cells, were themselves struck down by the Angel of Death moving invisibly through the court. The 'black assizes' were not isolated, but repeated occurrences in our great cities." ("Science From an Easy Chair," *Daily Telegraph*, Oct. 2, 1909.)

There was a paralysing mystery and horror surrounding it. Men fled in terror, business was arrested, and the dying abandoned to their misery when it appeared.

"There was a feeling that some deadly unseen power was present, irresistible and malignant. It is only to-day, and, in fact, within the last few weeks, that we have learnt what that unseen power was. The Angel of Death which moved through the Old Bailey Sessions House in bygone days was, indeed, a real, tangible, living thing. It had no wings, but it could crawl. It was actually neither more nor less than the clothes louse, the *pediculus vestimenti*. The filthy, crowded condition in which the prisoners were kept, and (let us well remember and reflect thereon) the personal want of cleanliness of judge, jury, barristers, and ushers rendered the existence of the little parasite and its effective transference from man to man possible. . . . Gaol fever was due to dirt; its infecting germs were distributed by loathsome insects."

Among the filthy and poverty-stricken population of "Holy Russia" typhus is still common; indeed, Sir Ray Lankester tells us that during the first six months of last year twenty-four Russian medical officers died of typhus, contracted in attendance upon cases of that fever.

As Mr. Havelock Ellis truly remarks—

"wherever the influence of Christianity has spread there has been on the whole an indifference to dirt, which is indeed not uncommonly found among degraded peoples untouched by Christianity, but is certainly nowhere else found in association with a grade of culture in most other matters so high. To the Roman the rites of the bath formed one of the very chief occupations of life, and to this race it has happened, as probably to no other ancient race, that their baths have often survived their tem-

ples ; Rome holds no more memorable relic than the baths of Caracalla. For the Mohammedan the love of water is part of religion, and the energy and skill with which in its prime Islamic civilization exploited the free and beautiful use of water are still to be traced throughout southern Spain. In the fine civilization of Japan, again, the pursuit of physical purity has ever been a simple and unabashed public duty, and 'a Japanese crowd,' says Professor Chamberlain, 'is the sweetest crowd in the world.' How different things are in Christendom one need not insist." ("Affirmations," pp. 233-4.)

In "The New Far East," pp. 53-4, Mr. Arthur Diósy says :

"Rich and poor alike, they boil themselves—for so it seems to the Occidental, unaccustomed to a bath at a temperature of about 110 deg. Fahr.—once, at least, daily, merely for the satisfaction of being clean."

An example to the millions of Occidentals and "semi-Oriental millions of Russia, 'the Black People,' as they are called from their abominable state of dirt." He adds that a walk through an English or Scotch manufacturing town, a Welsh village, or a London back street, "will reveal horrors of personal uncleanness that sicken the heart. Go into the thick of a British crowd on a hot day : the experiment will not encourage repetition. In a Continental crowd the effluvia would be still worse." But in Japan, "poor as their scanty clothes may be, they cover bodies that are scrupulously clean."

There were no public baths in England before the year 1842, when one was opened at Liverpool, followed by London and Edinburgh in 1844. And our Christian millionaires have yet to reach the public spirit of the wealthy Roman citizens by building free baths for the use of all.

It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil business or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would seem as though our better thoughts and sympathies were charms in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits whom we daily loved in life.—*Charles Dickens.*

Others apart sat on a hill retired,
In thoughts more elevate, and reason'd high
Of providence, foreknowledge, will, and fate ;
Fix'd fate, free-will, foreknowledge absolute,
And found no end, in wandering mazes lost.—*Milton.*

I cannot but think that the world would be better and brighter if our teachers would dwell on the duty of happiness as well as on the happiness of duty. For we ought to be as cheerful as we can, if only because to be happy ourselves is the most effectual contribution to the happiness of others.—*J. Lubbock.*

CREED *VERSUS* DEED.

—:O:—
BY GEORGE ALLEN WHITE.

—:O:—
III.

THE IGNORANT STILL IN THE TOILS.

Hundreds of millions have suffered and fallen, have bled and died, at the hands of those who, ignoring Conduct, thought the Beliefs of their victims failed to accord with the absolutely pat as imparted from the council-chamber of some dissolute god. To-day the atmosphere is different, but thousands sink under the frown imparted in social and business circles to ingenuous nonconformity. The recusant does not think the same as somebody else. His brain refuses to be imprisoned. Hence, though in daily act perchance impeccable, his occasionally promulgated beliefs lay him open to stringent social punishments.

This old nemesis, carmine ancient of days, has not yet been entirely conquered. A man—the ordinary man without much chance for culture and incapable of real thought—can endure almost anything rather than that his fellow citizen should exhibit wide divergences of Belief away from the consecrated path, heritage of the barbaric, trod by him. Numberless persons preying on civilization more or less in secret can be the most cordial of cronies in dishonorable acts—can remain bound together in the closest and most devoted ties, while perpetrating disreputable anti-social and even criminal invasions against the society in which they live : but let sharp disparities of Belief, even on inconsequential subjects, appear, and the erstwhile affinities quickly dissolve, giving way to a coldness that abides forever where affection once held sway. You must believe as I do—so says the inward mentor of average man. Much else will be condoned, much else perhaps given over to kind oblivion, but not that you should take exception to the “conclusions” distributed through my head by great circumstances beyond my control. Do that, and although you may not be slain and thrown to the dogs as in olden times, it will not be very well with you here and now or hereafter. (And if looks can kill, you will soon be a corpse). Friendships exist between people of similar beliefs. That is the all but uniform rule.

Belief has been shorn of its former glory and is just now rapidly losing what shreds of authority remain. Bit by bit, century by century, Conduct has been rising and Belief ebbing. A little while, and the beliefs and faiths of men will have dwindled into a wholly personal affair, with which churches, governments, gods and Grundies are not at all concerned to meddle.

“When we recognize it, however, we readily understand how religious emotion may be associated with crime and immorality as well as with the highest moral excellence ; how a Jacques Clement and Balthazar Gerard may confess themselves to a priest and take the sacrament of the

body and blood of the Savior by way of strengthening them in their purpose to commit the crimes that have made their names infamous." (Willis, Biographer of Spinoza).

"For the psychological subtlety of the mixture of genuine religious emotions with coarse selfishness and vicious habits, the ordinary mind has no appreciation." (Lange).

WHEN BELIEF RANKED OVER CONDUCT, SLOTH AND IGNORANCE RANKED
OVER CIVILIZATION.

When the unclean idol of Belief reigned supreme on this globe, so did wretchedness, corruption, degeneracy, unprogressiveness, and torpor. When Conduct began to get the upper hand, it was because thought had been partially freed from the toils of Belief. When that happened, righteousness and civilization started on their ever-widening and geometrically gaining advance, whose end is not yet, nor in sight of the most comprehensive vision. In every land where mere Belief as Belief retains any considerable fraction of its early force and rancor, civilization lags, unable to make headway against the cold current of dread. Civilization may be measured by the barometer of Belief. Taking a comprehensive view of the world, the descending scale from that ideal under whose beneficent dominance the eye is primarily fixed on man and Conduct, down to that antithesis typified by gloating on God and apotheosizing Belief, shows virtually *pari passu* a descent from all the proud achievements of twentieth century humanity to the flaccid helplessness of immoral and dogmatic barbarians.

In Christendom what are termed the Middle Ages, when the genius of progress suffered a long relapse, were symptomatic, as nothing else has ever been, of the supremacy of Belief over Conduct. For centuries things were at a standstill or worse. People ceased to think, ceased to bestir themselves, ceased to care. The blighting Crusades, emotional hurrahs of faith directed against "infidel" Mohammedans whose other-world theories—and who asked about their morals?—varied slightly from the Christian, formed the chief sport and support of holy ruffians. Decimating plagues, feeding on filth, swept like whirlwinds over the incoherent map of Europe. The cloister loomed forth everywhere. Faith had been made king. It was what man said, not what man did, that counted. So he did nothing. And debauchery and crime had full swing in all that vast cess-pool of shame extending from the Emerald Isle to the Caucasus.

What a singular contrast to the present living, thriving era, when the praises of Conduct as against the lone hand of Belief are coming to be sung by leading churchmen themselves and to percolate steadily downward from great chairs of learning! The unreal has yielded to the real. Man is unbound. The inventive spirit stirs the air on all sides. New theories, new reforms, new realized schemes of benefit to the race are an every-day occurrence. Civilization is rushing ahead. Deed has distanced Creed. The miasma of Medievalism lie low on the clearing horizon. The Dark Ages of Belief, impossible nightmare of a diseased life, have sent in their surrender to the Age of Conduct and of Deed.

"During the last three centuries to stunt the growth of the human mind has been her (the Roman Catholic Church's) chief object. Throughout

Christendom, whatever advance has been made in knowledge, in freedom, in wealth, and in the arts of life, has been made in spite of her, and has everywhere been in inverse proportion to her power. The loveliest and most fertile provinces of Europe have, under her rule, been sunk in poverty, in political servitude, and in intellectual torpor." (Macaulay).

BELIEFS WRONG IN THE PAST.

Let us now emphasize for a moment a point barely touched upon earlier.

Beliefs once thought to be the holy of holies in mundane affairs made impudent requisitions upon the intellect from age to age to assent to weak and watery propositions which modern research has scattered in vaporous nothingness to the four winds of high heaven. That arrogant Belief which throughout the greater part of History lorded it over poor despised Conduct was not only mistaken in its arrogant compulsions, but mistaken also in the actuality of fundamentals. It was wrong and far astray, seen from any point of the mental compass. It seems at first glance an incredible thing.

In days long past men had to look favorably upon the hypothesis that acknowledged the existence of Devils and their supposed occasional occupancy of the human body. Otherwise noble deeds, the spontaneous offerings of purity and good-will, could not save from terror present and wrath to come.

It was once necessary to say a good word for the actuality of that Biblically warranted madness, Witchcraft. He who hesitated in this abstract obligation, however eminent for concrete moral behavior, was irretrievably lost. He who used common sense was posted as a pariah.

Conduct might be well enough with our forbears as a paltry incidental and gewgaw of earthly activity, but it was cast into a complete penumbra by the absorbing question whether you acknowledged the competency of sprinkling or of immersion, or denied to the application of water any property of celestial therapeutics.

It was at one time possible to commit minor violations of the highest social code well-nigh with impunity if the allegation of the earth's flatness was heartily insisted upon when most needed. In the heat of controversy crime was made venial by muttering "Abracadabra."

Deny that the stars are gigantic suns like ours, and, accompanied by attendant planets, fill vast gulfs of space with amazing gyrations which dwarf into inconsequence our own solar system; and, however flagitious, you were better off than if, coquetting with Copernicus, you had invented in a lump all the stupendous series of contrivances that have made noteworthy the last two hundred years.

Declare worthless Belief an ethical essential not to be degraded to mention in the same paragraph with right Conduct, and any frailties of yours, any peccadilloes of passion, would often be accommodatingly glozed over by the consensus of society. Declare the contrary; you immediately become reprobate, notorious and anathema, and if no peccadilloes were actually existent in your life, they would forthwith be fabricated against you by the Genii of Faith out of the Valley of Dry Bones or out of the intense vacuum of their own minds.

(To be continued.)

THOUGHTS OF A THINKER.

—:O:—
BY T. DUGAN, ALBANY, N.Y.

—:O:—
X. IMMORTALITY (*continued*).

AGAIN, Prof. Ribot, of France, severed the head of a dog, placed it upon a platter, and watched it go through various muscular movements, until at last its eyes closed and it lay perfectly motionless. He then took a sheep, opened one of its arteries, connected it with a tube affixed to a pump, and then connected the other end of the tube with an artery of the dog's head. When all was ready, he began to pump, and in a short time the muscles of the head began to resume their former activity. At last the eyes opened, and over the face passed its former intelligent expressions. When the name of the dog was uttered, the eyes responded to the sound, and turned in the direction whence the sound came. The ears also responded by standing erect. In other words, the head acted in all its natural manner as if it was alive. This was kept up for some time, but gradually the movements became weaker and weaker, and finally they ceased altogether.

How do you account for such phenomena? Suppose a man's head were treated in the same way; would it respond in a similar manner when arterial blood was furnished it? Would it not continue to do so until decay or decomposition began to set in? I am confident it would.

Let us now consider the soul from another point of view. You ask a Christian what a soul is, and he will answer, "A spirit." If you ask him what a spirit is, his answer is: "I don't know, only it is a spirit"—that is all he knows about it. Before there was any science in the world—even a century ago—if you asked what a spirit was, the answer would be, "the breath;" that which leaves the mouth when a person dies. Well, we now know that the breath is composed of carbon and oxygen, in the form of carbonic acid. We inhale the oxygen from the atmosphere, and it enters our lungs, vitalizes our blood and sustains life. During its circulation throughout our system it combines with a certain amount of carbon—a constituent of the body, and the substance which also sustains life—our food; and finally it is exhaled in the form of carbonic acid, and re-enters the atmosphere. When the time arrives that the body is not able to exist any longer—in other words, when it dies—from it departs our last whiff of carbonic acid, which was formerly considered to be the soul. The original idea of the soul as held by Christianity is changed now, and the soul is said to be personality—an entity—a substance occupying space just as other matter occupies space, and having weight or gravity.

You find life divided between two systems: the vegetable and the animal. The vegetable manufactures that which the animal kingdom consumes; in other words, the vegetable transforms the raw materials—the inorganic—into its own system, and it is then that the animal can secure its food. If you analyze the vegetable and the animal, you will find no difference between them—they are both composed of the same identical materials, but in a different state of combination, because the process which each had to undergo was different; in other words, the

atoms formed different combinations, and assumed different positions, owing to the process they went through. So that the vegetable with its roots in the ground, and its leaves in the air, with its trunk and branches, absorbs the carbonic acid of the atmosphere, and then the chemical rays of the sun, decomposing or separating the elements of which it was composed, the carbon is stored up in the vegetable and the oxygen is set free to enter the atmosphere once more, and animals inhale it.

Science has given the world what knowledge it now has—no power on earth but science did it. Can the Church show one example where it has performed anything to aid and assist mankind during all its long career? Our present civilization is all the result of what was accomplished by scientific men in every department of knowledge.

Now, going back to what is termed the Soul, from the Christian point of view I ask: When did it enter the body? Where did it come from? And of what was it composed?

If such a thing exists it must occupy space, and if it occupies space it must be a substance, and, such being the fact, it must be what we term "Matter."

It certainly must have entered the body during pre-natal life, or at birth, because they baptize the child at that early age, and they do so in order to absolve it from "original sin"—the sin of disobedience, which Adam committed in that garden 6,000 years ago. Men believe, in this enlightened age, in such absurdities simply because they are taught to believe in them when mere children, and there are other men—more enlightened men—who do not believe, but pretend to believe, thinking it will contribute to their interest to follow the mob.

If the soul entered the body during pre-natal life, then I ask, at what particular period? Every being developing during that stage passes from a germ, to and through all the various phases of life below the human. Every species also goes through similar phases until it arrives at that stage when it becomes fully developed, and stops there—they do not go further. When that particular stage has been reached, it enters the world as an individual. The human being passes through all those lower stages that the lower animals do, and finally it also is born. At one period of its development you cannot distinguish the human from the mere brute. Does the soul enter it at that stage? It passes this stage, and at last enters the ape stage. Does the soul enter it at this stage? It possibly stops then—it is neither an ape nor a human—it is an idiot, a mere connecting link. Does the soul enter it at that stage?

An idiot is produced because the mother experienced some shock which arrested the further development of the foetus, and it came into the world mentally defective—an idiot.

The question now arises, Did the soul enter that being when it arrived at that stage, or after its birth? If so, what will become of it when the idiot subsequently dies. If you ask a priest why such a being existed, he will tell you it was the "will of God," and he will give the same answer for anything that he cannot account for. Finally, a being passes through all the stages of its prenatal existence, and enters the world as a perfect being; and I now ask: At what moment during those nine months did this soul enter its body, to remain imprisoned there for maybe over one

hundred years—or until the body wears out? Daring all these years, no matter where that living body goes, that soul is obliged to accompany it. If he lies stricken with fever, small-pox, or what not, that soul still remains within him as an entity. If he sustains a blow upon the head which deprives him of his senses, or injures his intellect to such an extent as to cause him to be confined in a lunatic asylum, that entity still remains a prisoner within him—it cannot escape but with his final breath. Then what will become of it?

Take myself, for instance: What will become of the soul which I have possession of?—for I certainly must have one if the church is to be believed. If it is an entity distinct from the body, it is not responsible for my acts; consequently, why should it be confined for an eternity in hell because of my acts?

Looking at this question from another point of view, what do we behold? A child is taken in hand by its mother; taught to kneel beside its little bed, and clasp its tiny hands and lisp the name of Jesus, before it is two years old; taught to utter certain words, called prayers, and in the morning, when it awakens, it has to go through the same programme again; and so on up to the very day the child becomes its own master or mistress. If a Catholic, the mother, in addition to all this, teaches the child to sprinkle itself with what is termed “holy water,” to make the “sign of the cross” with the right hand—touching, first, the forehead, then the breast, then the left shoulder, then the right, repeating the words, “In the name of the Father, the Son, and the Holy Ghost,” with each touch, and concluding with the word, “Amen,” at the last touch, after which it can rise from its knees and consider itself a good boy or girl until night or morning come round again. Such was my experience. Is it any wonder that men and women believe in the absurdities instilled into their minds when they are trained in such a way during their childhood’s years?

JUSTIFIABLE ANYTHINGARIANISM.

During one of the Belfast riots a man was questioned as to his religion. He was dubious as to whether his questioners were Catholics or Protestants, but he looked carefully at their bludgeons and their guns, and answered:

“Gentlemen, I’m of the same religion as that gentleman over there with the big axe.”

This was perhaps more excusable, under the circumstances, than the statement made by the Yankee politician who at the close of an election speech thus unburdened himself:

“Gentlemen, them’s my sentiments, but if they don’t suit you they kin be altered.”

And far more excusable than the politicians who call themselves “Liberal Conservatives,” for fear of being mistaken for real Tories.

“I’d rather be
A Pagan suckled in a creed outworn,
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn:
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathèd horn.”—*Wordsworth.*

A HARD WORKER.

SOME time ago the people thought this world the only one—
God modelled it of nothing, and he thought his work well done.
The bits that he had over and which to his fingers clung
He sharply shook away from him and at the sky he flung.

These bits are now the little stars, that twinkle as you see—
At least, that is the Christian tale of how things came to be.
But the people grew so wicked that God sent his only Son
To die for them, redeem them, and establish Kingdom Come.

But this is not the problem that is floating through my mind ;
It's about this poor man Jesus—harder worker you'll ne'er find,
For now we know these stars are worlds and he God's only son—
By the number of the twinkling stars, when will his work be done ?

If we but try to reckon up how oft this act he'll do
Of being born and crucified, 'twill surely make one blue ;
For if worlds that need redeeming are all the stars we see,
They'll keep God's son upon the jump through all eternity.

NIKNOD.

The Parson— "You shouldn't drink so much whisky. It will do you no permanent good. You should drink milk, for it contains all the elements of blood."

The Tippler—" Might s-suit you all ri', mister, but I ain't bloodthirsty."

"I want you children to go to my lecture to-night," remarked a professor to the younger members of his family.

"Couldn't you whip us, instead, just this once, father?" said one of them.—*The Vegetarian*.

As two little girls were eating their lunch one said: "I wonder what part of an animal a chop is? Is it the leg?"

"Of course not," said the other. "It's the jawbone. Haven't you ever heard of animals licking their chops?"—*Christian Advocate*.

Every good act is charity: your smiling in your brother's face; your putting a wanderer in the right road; your giving water to the thirsty is charity; exhortation to another to do right is charity. A man's true wealth hereafter is the good he has done in this world to his fellow-man. When he dies the people will ask, "What property has he left behind him?" But the angels will ask, "What good deeds has he sent before him?"—*Koran*.

Men will be more moral when they learn that morality does not rest for its authority upon arbitrary edicts thundered from the skies, but that its foundation is the experience of mankind as to what is the best for man.—*Robert C. Adams*.

REVIVALIST RIVALRY IN CHICAGO.

The *Chicago Journal* is responsible for the following account of the soul-saver at his work :

"Right in this way ; this way to meet the Lord."

"Here you are ; right this way. This way to the kingdom of heaven."

"God is blessing us. We're the only people who are praying for you."

"Prayers that others make don't count ; come in and pray for yourself. This is the only true way to get salvation."

Half a dozen men stood on either side of the hall-way of the First Methodist Church this morning and tried to persuade the people who came in to go to the meeting revival which they favored personally. They prayed and shouted and sang in their attempt to wean the men and women—mostly women—from their intention to go into the audience room across the hall.

"Come in this way ; we don't take any collection," said the thin man who led the men who were talking about the meeting Duke M. Farson was to address at 1 o'clock.

"We do take up a collection, but you don't have to give unless you feel like it," said the representative of the Evangelist who is holding meetings across the hall.

WHAT LANGUAGE DID MOSES USE.

The next question is naturally this : What language did Moses and his exile followers speak ? Certainly not Hebrew. That is, not what we call Hebrew. The Mosaic Hebrew was no more like what we now call Hebrew than Pope's modernized Chaucer is like the original, or James's version of the Bible is like Wycliffe's or Tyndale's. . . . We are asked to believe that the jargon spoken by the Israelites in the Wilderness was identically the same as the Hebrew of Malachi 1000 years later. This, however, is such an outrage on common sense that it may be relegated to the ridiculous story about the Septuagint. No living language ever was fossilized, and the pigeon Egyptian of the Israelites would be specially subject to change. . . . If, therefore, Moses wrote the Pentateuch, he wrote it in pigeon Egyptian ; and this bastard language, after the settlement in Palestine, must have been reduced to Chaldeo-Egypto-Syriac ; and, after the captivity, into Chaldeo-Egypto-Syriaco-Babyloniac ; and the Hebrew referred to in the New Testament must have been a still greater jargon. Whatever the language of Moses might be, we are certain it was extinct about B.C. 500, and long before then it was quite obsolete.—*Saladin, in "God and His Book."*

A North of England minister, while marrying a couple of his rustics, felt exceedingly disconcerted on asking the bridegroom if he were willing to take this woman to be his wedded wife, by his scratching his head and saying, "Ay, I'm wullin', but I'd rayther had her sister !"

The latest apologist for the monopolist corporations is Elbert Hubbard, who issues an elaborate eulogy of the Standard Oil Company in a pamphlet reprinted from his "Fra" magazine. We don't know the price.

SECULAR THOUGHT

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FREEDOM OF SPEECH.

I know it is objected that there is a medium between an absolute liberty of the Press and an absolute suppression of it, which I admit ; but yet a ver the medium (by which either licensing or nothing at all is meant) is far worse on all accounts than either extreme. For though we are indeed told that licensers would serve us with wholesome goods, feed us with food convenient for us, and prevent only the distribution of poison, sure such cant was never meant to impose on any but those who are asleep and cannot see one inch before them.

—THOMSON, in Preface to Milton's Speech on "*For the Liberty of Unlicensed Printing.*"

DEATH OF KING EDWARD VII.

The death of the late King, so far as the bulk of the people were concerned, was a sudden one, though the life he had led was perhaps hardly consistent with the attainment of a very great age. "The life he had led," we have said. It is not to be expected that a king should be above the common failings of his fellow men, and perhaps his failings, and the broadness and tolerance that came from them, were the chief source of his popularity both at home and abroad.

For, in spite of the many "shocking" incidents that had marked his career, undoubtedly the late King had been the most popular English monarch since Henry VIII. In his case it may be said that a better man might easily have been a far worse king.

The dying King's last words have been variously reported. If, as one account says, he said, "I think I have done my duty," his words were probably the best he ever uttered ; for they show clearly that he fully appreciated his position as the chief public servant and not as king "by divine right."

Another report says his words were, "I think I've done

my bit," meaning that he knew his life was ending, and showing how close to the life of the stable-boy and the street arab the occupant of a throne may really live.

Still another report says that his last words were an inquiry as to the position of a horse of his which was running in a race. His expression of pleasure when told that the horse had won was his last conscious utterance.

The day of the dead king's funeral was kept as a great public holiday throughout the Empire.

THE BRITISH CONSTITUTION.

Britain's Constitution is fortunately so much in advance of that of most other countries, founded as it is upon a theoretically completely democratic basis, that the death of a king means little else than changing the seals on public documents, and so on ; and is very unlikely to lead to any disturbance of public business. The figure-head may be changed, but the ship of state sails on under the guidance of the elected and responsible representatives of the people.

The new king, George V., will doubtless imitate the policy of his father and grandmother in not attempting to actively control political affairs, simply doing what his responsible advisers tell him to do. The reigns of the four Georges who have preceded him afford lessons that he can hardly have failed to learn of what a king should avoid.

And while the occupants of the British throne pursue the same policy, there is little doubt the British taxpayer will be satisfied to pay the enormous price the monarchy appears to cost, in order to avoid the worse conditions which may follow any change that might be made.

And, after all, it is doubtful if the expenses attending the monarchy form a heavier burden upon the people than those of any of the republics of the world ; nor is it likely that the corruption under a monarchy like Britain's is any greater—probably it is far less—than it is under a plutocratic republic like the United States.

BRITISH POLITICS.

So far as we can judge, whatever may be the fate of the present British Government, some reform of the House of Lords seems assured. What the reform may amount to as a

temporary measure it is impossible to say, but the two anachronisms of hereditary legislators and ecclesiastical peers should certainly disappear. But ultimately, no doubt, the radical absurdities involved in a Double Legislature in a free country will lead to the abolition of the House of Lords, even if it is replaced by a body of Law Lords acting as a Supreme Court for the Empire.

In an attempt, perhaps, to prove that they are not utterly degenerate or demented, the Lords have passed the Budget without discussion or even a dissenting voice. But the tug of war will come when a substantial reform of the House of Lords is proposed. The Government's present proposals amount to the limitation of the Lords' veto power, so that a bill rejected by the House of Lords will become law if again passed by the House of Commons. This only means delay, a policy which often passes for wisdom in its wooden-headed advocates.

The Peers naturally say this will abolish their power. All we need reply is, that such an event can come none too soon.

It is too late in the day to talk about the rights of the landowners and hereditary privileges. A man who owns landed property has no more rights or privileges because he inherited it from his father or uncle than if he had acquired it by his own efforts. Rather the reverse.

Citizenship in a democracy involves all the rights any man is entitled to, whatever his wealth or his ability, and whether he is dubbed king, prince, peer or commoner. No man or body of men should possess the shadow of a right to thwart the expressed will of the elected representatives of the people, otherwise we have not fully emerged from feudal times.

Premier Asquith's proposal only retains for the Lords the power to delay the operation of that will, and if carried will make Britain the most democratic nation in existence. It will mean the practical abolition of the House of Lords as a legislative body. We hope it will lead in the near future to the abolition of that other more absurd anachronism—the Senate of Canada, a body which, as it exists at present, only enables a corrupt Government to bolster up its misdeeds by filling it with its wealthy supporters, who purchase their seats with a minimum payment of \$10,000 to the party election fund.

When the present "Liberal" Government took office the Canadian Senate was filled with Tory party hacks; to-day it is almost exclusively of the opposite party.

THE TACTICS OF THE LORD'S DAY ALLIANCE.

Just before the recent elections a circular was issued by the Lord's Day Alliance to its agents all over the country, giving general instructions for the management of the campaign, and enjoining upon the agents the necessity of maintaining secrecy, so as not to give their opponents any opportunity of effectively resisting them. We have not sufficient space at our disposal to reproduce the lengthy communication, and must content ourselves with giving this characteristic passage :

"Very much depends upon specific action in each community. Local efforts to retain the open post office on Sunday must be met by local effort to have the office closed.

"We do not ask for immediate action. We write to let you know what is coming and give you ample time to prepare for strong wise and positive action as soon as necessary. Have everything ready and we can get our recommendations to the authorities before the opposition can be organized, thus 'spiking their guns.' We are forewarned and so forearmed.

"We count on your hearty, earnest and zealous co-operation and will be glad to hear from you concerning any local phases of this question. Yours faithfully,

"T. ALBERT MOORE,

"General Secretary."

In our view, a cause which requires to be carried on in this underhanded fashion is on its face a purely partizan and sectarian one, advocated by a mercenary band of hypocritical, tyrannical and financially interested parasites.

It seems strange that even Christians can imagine that any moral good can be effected by laws enacted by such dishonest methods. Wherein, we may ask, lies the "power of Christ to salvation" if it is necessary to call in the aid of the Alliance detectives, the policeman and the jailer to do the work of salvation?

MILTON ON A PRESS CENSORSHIP.

The modern pseudo-Puritans who would suppress all opinions and all pleasures with which they do not agree, or which their professed religious views do not sanction, should read Milton's great essay in favor of entire free speech and unabridged liberty of the press, "The Areopagitica," published in 1644. Here are a few passages :

"They are not skilful considerers of human things who imagine to remove sin by removing the matter of sin ; for, besides that it is a huge heap increasing under the very act of diminishing, though some part of it

may for a time be withdrawn from some persons, it cannot from all, in such a universal thing as books are ; and when this is done, yet the sin remains entire. Though you take from a covetous man all his treasure, yet if he has one jewel left ye cannot bereave him of his covetousness.

“ Banish all objects of lust, shut up all youth into the severest discipline that can be exercised in any hermitage, ye cannot make them chaste that came not hither so, such great care and wisdom is required to the right managing of this point. Suppose we could expel sin by this means, look how much we thus expel of sin, so much we expel of virtue ; for the matter of them both is the same ; remove that, and you remove them both alike. It would be better done to learn that the law must needs be frivolous which goes to restrain things, uncertainly and yet equally working to good and to evil. And were I the chooser, a dram of well-doing should be preferred to many times as much the forcible hindrance of evil-doing. For God surely esteems the growth and completing of one virtuous person more than the restraint of ten vicious. If the amendment of manners be aimed at, look into Italy and Spain, whether those places be one scruple the better, the honester, the wiser, the chaster, since all the inquisitorial rigor that hath been executed upon books.”

Three centuries of bigoted suppression of anti-clerical literature have done nothing but prove the clearness of Milton's insight and the broadness of his views in this matter. The growth of a press censorship marks the loss of liberty by the people who submit to it ; and just now, when every modern “ civilized ” nation is keeping tab on the great strides being made in material prosperity, it is an evidence of how little that prosperity has to do in reality with true civilization to find the press censor busily at work robbing the people of what little liberty their forefathers had gained at the price of many sacrifices.

PRESS CENSORSHIP CORRUPT AND IGNORANT.

Milton also clearly saw to what base ends a Press Censorship must necessarily lead. In our own day, we see the Press Censorship exercised, not only in the pecuniary interests of corrupt ecclesiastical bodies, but in those of political parties and bureaucrats :

“ It cannot be denied but that he who is made judge to sit upon the birth or death of books, whether they may be wafted into this world or not, had need to be a man above the common measure, both studious, learned, and judicious ; there may be also no mean mistakes in the censure of what

is passable or not, which is also no mean injury. If he be of such worth as behoves him, there cannot be a more tedious and displeasing journey-work, a greater loss of time levied upon his head, than to be made the perpetual reader of unchosen books and pamphlets, oftentimes huge volumes. Seeing, therefore, those who now possess the employment, by all evident signs wish themselves well out of it, and that no man of worth, none that is not a plain unthrift of his own hours, is ever likely to succeed them, except he mean to put himself to the salary of a press corrector, we may easily foresee what kind of licensers we are to expect hereafter : either ignorant, imperious and remiss, or basely pecuniary."

THE TORONTO Y. M. C. A. \$600,000 FUND.

In the course of two weeks the business men of Toronto, in response to an appeal for \$600,000 to extend the operations of the Young Men's Christian Association, raised a sum of over \$650,000, with an additional sum of \$150,000 in aid of the two women's organizations having similar objects—a total of over \$800,000.

This striking event marks an epoch in the moral and religious development of our day, as will be understood by any one who sees the working of what is now a great institution. Starting many years ago as a distinctively militant Christian body, the Y. M. C. A. has developed into a great social and hygienic and educative institution. So unobtrusive, indeed, is the religious element, that we have known several Free-thinkers who had been members of it for years without hearing more about religion than they might have heard on the street. We do not mean to say that religion is overlooked, but the methods employed in its propagation are not obtruded offensively, though probably different methods prevail at some branches.

In Toronto, however, the managers seem to have concluded that, if cleanliness is next to godliness, it should not be neglected, and that if a sane mind depends upon a sound body, to develop a sound body should be the first consideration, religion or no religion. Thus baths, gymnasia, educative classes, lectures, and entertainments of various kinds have been their leading means for developing the "Christianity" of the young men, and these have been not only greatly appreciated, but have had a perceptibly beneficial effect.

Under such circumstances, we are not surprised that, when

the Toronto business men were asked for an immense sum to extend the Y. M. C. A. work, they responded promptly and amply. We cannot but express our opinion that, all things considered, the effect of the expenditure upon the rising generation will amply justify it.

BUT CHARITY SHOULD NOT BE NEEDED.

The most objectionable feature about the whole business, however, as it is of so many of the characteristic movements of what is called "our modern civilization," is its pauperizing tendency, which has a far-reaching effect throughout the whole social fabric. Hardly a scheme of moral reform is inaugurated that does not at once lead to the formation of a staff of paid officials, the main part of whose work consists of begging for funds to pay their own salaries. This is especially noticeable in such organizations as those of the Church, the missionary societies, the Lord's Day Alliance, etc.

The curse of charity is an inevitable outcome of our lopsided civilization. The immense accumulations of wealth in the hands of a few men lead them—perhaps from feelings of shame or love of notoriety or of display—to charitably consider the needs of the ignorant slaves whose earnings they have appropriated, and who are thus debauched by receiving what, if they were really independent, self-reliant and honest men, they would scorn to accept as a gift.

The standard wages of a workman should be sufficient to enable him to pay his fair share of the expense of all such agencies as are needed for an enjoyable and healthful life. If they are not, then he is submitting to conditions fit only for a brute, not for a man; the attempt to improve those conditions by accepting charity from a man who has made his millions through the ignorance of his workmen, is to acknowledge his inferiority and lack of the instincts of civilized humanity.

"CHARITY COVERETH A MULTITUDE OF SINS"

Is an old saying, and perhaps a justifiable one in a state of society in which the mass of the people are virtually slaves, but it is totally false if applied to a really democratic state. And this would be seen by all men if the vast mass of them were not blinded by inherited prejudices and by religious and caste training.

Any one who has much to do with working men will comprehend how little they are influenced by ideas of independence and self-reliance, and how much by their slavish dependence upon the man who pays their wages. The employer is looked upon partly as a little god whose smile or frown is regarded as an omen almost of life or death, and partly as a devil who must by fair means or foul be forced to pay higher wages.

To attempt to secure what they are fighting for by fair and open competition, by assuming the responsibilities the employers have to face, is the last idea that seems to enter the heads of the employed. And yet such action seems to us to be the only one likely to result in the permanent improvement of the laboring masses, and, by sequence, the ultimate amelioration of present conditions.

THOUGHTS OF A THINKER.

—:O:—

BY T. DUGAN, ALBANY, N.Y.

—:O:—

X. IMMORTALITY (*continued*).

I LOOK upon this idea of immortality as the worst enemy that mankind has. As long as men hug this delusion there can be no peace. for it is the disputes as to the soul and its salvation which enable the priests to flourish as they do.

HOW THE IDEA OF THE SOUL ORIGINATED.

The idea of the Soul and its Immortality originated with primitive men—the men of the Cave, without fire—those who ate what they captured, raw. This cave-man was an animal covered with hair all over his body, with teeth like tusks, and with ears which he could flop in any direction. This was the stock which we, who have souls, came from. Did our ancestors have souls? If we have them, they must have had them. They believed in the spirits of the dead—ghosts—the ghosts of their dead. They saw them in their dreams, and those dreams were real to them. If a savage returned from a hunt without capturing anything, he went hungry to sleep. When he slept, he dreamed he saw a new world full of game; he killed one, and ate to his heart's content. When he awoke, he recalled what he had seen in his dream. He was firmly convinced that there was a place, outside of the world in which he lived, to which he went in his dream, and in which he ate the animal he captured in that dream. He conceived the idea that there was something within him which left his body, and that the body did not move until that something returned and took possession of the body again, and then the body awoke, and he stood up and was once more an active being. He recalled all he had experienced in that dream. He named the place to which his "spirit" went "the spirit land," "the happy hunting-ground," "heaven," as we term it. This

was how a heaven was conceived, and also how a soul was conceived. That was how such ideas entered the brains or minds of mankind.

If the primitive man did capture an animal in his hunt, and ate too much of it, which he was liable to do, and then fell asleep, he was distressed with a nightmare. He did not know what a nightmare was, or what produced it. To him it was a reality. In that nightmare he saw everything in an exaggerated form, which would be apt to frighten him. He finally sat up, looked around him in alarm, and saw his associates. He would relate to them the horrors he experienced; the others believed him, because they often experienced the same themselves. The spirit on returning, and taking possession of the body on that occasion, re-animated it—he was himself once more. His conviction was, that all was a reality, that there was a place in existence full of horrors, and he named it “Hell.”

As the savage conceived that, when the body lay sleeping, the spirit would re-animate it when it returned, so he also conceived that when death occurred it was because the spirit had left the body, but would return and take possession of it again. So he placed the body in a certain place, and in a certain position, covering it over carefully, and placing alongside of it the dead man's weapons, and also food to nourish the spirit when it returned to take possession of the body. This idea followed man throughout his career upon the earth. It was this idea which eventually led men to try and preserve the body, as they did in Egypt, by mummifying it in order to preserve it entire until the spirit should return and take possession of it at the last day, the “day of judgment.” It was from the Egyptians that the Christians got that idea. In fact, it was from that country that the principal part of Christianity was derived.

From the foregoing you can perceive what a chance the individuals termed “medicine-men” had, to impose upon their fellow-savages and live upon their ignorance and credulity. This is how priestcraft had its origin. You can see how the soul came to be conceived, and that there is nothing supernatural about it—that it was a natural product, arising from man's ignorance in reference to nature at large, and his ignorance in reference to his own body and mind. He was in the fetters of superstition and ignorance, and he could not release himself. It is the same to-day, with this difference, that there are men now who are engaged in unravelling the secrets of nature and endeavoring to impart what they discover, to their fellow-men, for the sole purpose of trying to make this world a fit place to live in.

In case you are not convinced, or still cling to your old ideas, I will go a little further, and then see what you may think upon this subject—the Soul.

We all have a vertebral column. You know that anyway. Well, at the top of that column, within the skull, and as a part of our brain, we have what physiologists term the “Medulla oblongata.” The column itself is full of a fatty substance called the marrow, with which every nerve in our body is in communication, which nerves have their centres in our brain, and all communicating with that organ at the top of the column. This organ is the organ of *Consciousness*. If it is injured in the least manner whatever, you are instantly struck dead. A blow on the head will do it, if the blow is severe enough. If you run an instrument through one ear

in a straight line towards the other ear, it will pass through it. This organ is the seat of the soul, which soul is our consciousness; just the same as our eyes enable us to see and our ears to hear, so does this organ enable us to conceive our existence—our internal movements as far as our minds are concerned; and also that which the senses reveal to it. Without it, such a thing as the soul could not exist. When the body dies, this organ as well as every other dies with it; and the only immortality either it or the body has is the immortality inherent in the materials of which they are composed, and that they always possessed before they were organized in a living body. This organ evolved, just the same as every other organ, during pre-natal life—that was when the soul, so-called, took possession of the body.

The material which forms this organ of consciousness, and the body which sustains it, always existed. It passed through all the revolutions and changes that the earth passed through from the time it formed a part of the nebula from which the solar system sprang, right up to the very time they came together as the combination of atoms which we term a man. And they will continue to exist for all future eternities, no matter what changes they may undergo, for they cannot be annihilated. They will always occupy space, just as they do to-day, but in other forms. This is the kind of an immortality I believe in, and when the majority of men believe as I do (and I am satisfied in my mind that they eventually will), then goodbye to priestcraft, following which will be inaugurated a heaven upon this earth for those who shall exist at that time.

Let me go a little further. The Law of the "Conservation and Correlation of Forces," or in other words, "The Conservation of Energy," was formulated about the same time (1842) by two men—Dr. Joule in England and Dr. Meyer—a German physician on board a Dutch man-of-war—in Java. When given out to the world, it led others to investigate it, and it is now accepted as a universal law throughout the world.

This law proves that Matter, or the substance of which the universe is composed, is indestructible, and no miraculous idea can be entertained where this law is understood. It proves that the Universe is "One," and the Energy inherent in this universal substance is also "One"—both combined forming one infinite and eternal whole, which I may call God, or any other name which suits my fancy. Or as Herbert Spencer states it, "The Infinite and Eternal Energy from which all things proceed." If there is anything to be gained by calling this infinite and eternal energy by the name of "God," no materialist (I think) will have any objection, for the name does not signify, so long as we comprehend what we are talking about. But, to endow it with a shape, or form, or confer upon it any quality manifested by a man is another question. It is here that we object, for the *infinite* and *eternal* cannot be defined, and whoever says it can is an *Idolator*, who makes for himself an idol, and falls down and worships it, as the savage does his Fetich!

(To be continued.)

The most formidable weapon against errors of every kind is reason. I have never used any other, and I trust I never shall.—*Thomas Paine.*

WHAT MUST WE DO TO BE SAVED ?

BY LATE COL. R. G. INGERSOLL.

I.

"The Nuremberg Man was operated by a combination of pipes and levers, and though he could breathe and digest perfectly, and even reason as well as most theologians, was made of nothing but wood and leather."

THE whole world has been filled with fear. Ignorance has been the refuge of the soul. For thousands of years the intellectual ocean was ravaged by the buccaneers of reason. Pious souls clung to the shore and looked at the lighthouse. The seas were filled with monsters and the islands with sirens. The people were driven in the middle of a narrow road, while priests went before, beating the hedges on either side to frighten the robbers from their lairs. The poor followers, seeing no robbers, thanked their brave leaders with all their hearts. Huddled in folds, they listened with wide eyes while the shepherds told of ravening wolves. With great gladness they exchanged their fleeces for security. Shorn and shivering, they had the happiness of seeing their protectors warm and comfortable.

Through all the years, those who plowed divided with those who prayed. Wicked industry supported pious idleness, the hut gave to the cathedral, and frightened poverty gave even its rags to buy a robe for hypocrisy.

Fear is the dungeon of the mind, and superstition is a dagger with which hypocrisy assassinates the soul. Courage is liberty. I am in favor of absolute freedom of thought. In the realm of mind every one is a monarch; every one is robed, sceptered, and crowned, and every one wears the purple of authority. I belong to the republic of intellectual liberty, and only those are good citizens of that republic who depend upon reason and upon persuasion, and only those are traitors who resort to brute force.

Now, I beg of you all to forget just for a few moments that you are Methodists or Baptists or Catholics or Presbyterians, and let us for an hour or two remember only that we are men and women. And allow me to say "man" and "woman" are the highest titles that can be bestowed upon humanity.

Let us, if possible, banish all fear from the mind. Do not imagine that there is some being in the infinite expanse who is not willing that every man and woman should think for himself and herself. Do not imagine that there is any being who would give to his children the holy torch of reason, and then damn them for following that sacred light. Let us have courage.

Priests have invented a crime called "blasphemy," and behind that crime hypocrisy has crouched for thousands of years. There is but one blasphemy and that is injustice. There is but one worship, and that is justice!

You need not fear the anger of a god you cannot injure. Rather fear to injure your fellow-men. Do not be afraid of a crime you cannot commit. Rather be afraid of the one you may commit. The reason that you cannot injure God is that the Infinite is conditionless. You cannot increase or diminish the happiness of any being without changing his condition. If God is conditionless, you can neither injure nor benefit him

There was once a Jewish gentleman who went into a restaurant to get his dinner, and the devil of temptation whispered in his ear : " Eat some bacon." He knew if there was anything in the universe calculated to excite the wrath of an infinite being, who made every shining star, it was to see a gentleman eating bacon. He knew it, and he knew the infinite being was looking, that he was the eternal eavesdropper of the universe. But his appetite got the better of his conscience, as it often has with us all, and he ate the bacon. He knew it was wrong, and his conscience felt the blood of shame in its cheek. When he went into that restaurant the weather was delightful, the sky was as blue as June, and when he came out the sky was covered with angry clouds, the lightning leaping from one to the other, and the earth shaking beneath the voice of the thunder. He went back into that restaurant with a face as white as milk, and he said to one of the keepers :

" My God, did you ever hear such a fuss about a little piece of bacon ? "

As long as we harbor such opinions of infinity ; as long as we imagine the heavens to be filled with such tyranny, just so long the sons of men will be filled with cringing, intellectual cowards. Let us think, and let us honestly express our thought.

Do not imagine for a moment that I think people who disagree with me are bad people. I admit, and I cheerfully admit, that a very large proportion of mankind, and a very large majority, a vast number, are reasonably honest. I believe that most Christians believe what they teach ; that most ministers are endeavoring to make this world better. I do not pretend to be better than they are. It is an intellectual question. It is a question first of intellectual liberty, and after that a question to be settled at the bar of human reason. I do not pretend to be better than they are. Probably I am a good deal worse than many of them, but that is not the question. The question is : " Bad as I am, have I the right to think ? " And I think I have for two reasons :

First, I cannot help it. And secondly, I like it.

The whole question is right at a point. If I have not a right to express my thoughts, who has ?

" Oh," they say, " we will allow you to think, we will not burn you."

" All right ; why won't you burn me ? "

" Because we think a decent man will allow another to think and to express his thought."

" Then the reason you do not persecute me for my thoughts is that you believe it would be infamous in you ? "

" Yes."

" And yet you worship a God who will, as you declare, punish me forever ? "

Surely an infinite God ought to be as just as man. Surely no God can have the right to punish his children for being honest. He should not reward hypocrisy with heaven, and punish candor with eternal pain.

The next question then is : Can I commit a sin against God by thinking ? If God did not intend I should think, why did he give me a thinker ? For one, I am convinced not only that I have the right to think, but that it is my duty to express my honest thoughts. Whatever the gods may say we must be true to ourselves.

We have got what they call the Christian system of religion, and thousands of people wonder how I can be wicked enough to attack that religion.

There are many good things about it, and I shall never attack anything that I believe to be good! I shall never fear to attack anything I honestly believe to be wrong! We have what they call the Christian religion, and I find, just in proportion that nations have been religious, just in the proportion they have clung to the religion of their founders, they have gone back to barbarism. I find that Spain, Portugal, Italy, are the three worst nations in Europe. I find that the nation nearest infidel is the most prosperous—France.

And so I say there can be no danger in the exercise of absolute intellectual freedom. I find among ourselves the men who think are at least as good as those who do not.

We have, I say, a Christian system and that system is founded upon what they are pleased to call the "New Testament." Who wrote the New Testament? I do not know. Who does know? Nobody. We have found many manuscripts containing portions of the New Testament. Some of these manuscripts leave out five or six books—many of them. Others more; others less. No two of these manuscripts agree. Nobody knows who wrote these manuscripts. They are all written in Greek. The disciples of Christ, so far as we know, knew only Hebrew. Nobody ever saw, so far as we know, one of the original Hebrew manuscripts. Nobody ever saw anybody who had seen anybody who had heard of anybody that had ever seen anybody that had ever seen one of the original Hebrew manuscripts. No doubt the clergy of your city have told you these facts thousands of times, and they will be obliged to me for having repeated them once more. These manuscripts are written in what are called capital Greek letters. They are called Uncial manuscripts, and the New Testament was not divided into chapters and verses, even, until the year of grace 1551. In the original the manuscripts and gospels are signed by nobody. The epistles are addressed to nobody; and they are signed by the same person. All the addresses, all the pretended ear-marks showing to whom they were written, and by whom they were written, are simply interpolations, and everybody who has studied the subject knows it.

It is further admitted that even these manuscripts have not been properly translated, and they have a syndicate making a new translation; and I suppose that I cannot tell whether I really believe the New Testament or not until I see that new translation.

You must remember, also, one other thing. Christ never wrote a solitary word of the New Testament—not one word. There is an account that he once stooped and wrote something in the sand, but that has not been preserved. He never told anybody to write a word. He never said: "Matthew, remember this. Mark, do not forget to put that down. Luke, be sure that in your gospel you have this. John, do not forget it." Not one word. And it has always seemed to me that a being coming from another world, with a message of infinite importance to mankind, should at least have verified that message by his own signature. Is it not wonderful that not one word was written by Christ? Is it not strange that he gave no orders to have his words preserved—words upon which hung the salvation of a world?

Why was nothing written? I will tell you. In my judgment they

expected the end of the world in a few days. That generation was not to pass away until the heavens should be rolled up as a scroll, and until the earth should melt with fervent heat. That was their belief. They believed that the world was to be destroyed, and that there was to be another coming, and that the saints were then to govern the earth. And they even went so far among the apostles, as we frequently do now before election, as to divide out the offices in advance. This Testament as it now is was not written for hundreds of years after the apostles were dust. Many of the pretended facts lived in the open mouth of credulity. They were in the waste-baskets of forgetfulness. They depended upon the inaccuracy of legend, and for centuries these doctrines were blown about by the inconstant winds. And, when reduced to writing, some gentleman would write by the side of the passage his idea of it, and the next copyist would put that in as part of the text. And, when it was mostly written, and the church got into trouble, and wanted a passage to help it out, one was interpolated to order. So that now it is among the easiest things in the world to pick out at least one hundred interpolations in the Testament. And I will pick some of them out before I get through.

And let me say here, once for all, that for the man Christ I have infinite respect. Let me say, once for all, that the place where man has died for man is holy ground. And let me say, once for all, that to that great and serene man I pay, aye, I gladly pay the tribute of my admiration and my tears. He was a reformer in his day. He was an infidel in his time. He was regarded as a blasphemer, and his life was destroyed by hypocrites, who have, in all ages, done what they could to trample freedom and manhood out of the human mind. Had I lived at that time I would have been his friend, and should he come again he will not find a better friend than I will be.

That is for the man. For the theological creation I have a different feeling. If he was, in fact, God, he knew there was no such thing as death. He knew that what we called death was but the eternal opening of the golden gates of everlasting joy; and it took no heroism to face a death that was eternal life.

But when a man, when a poor boy sixteen years of age, goes upon the field of battle to keep his flag in heaven, not knowing but that death ends all; not knowing but that, when the shadows creep over him, the darkness will be eternal, there is heroism. For the man who, in the darkness, said: "My God, why hast thou forsaken me?"—for that man I have nothing but respect, admiration, and love. Back of the theological shreds, rags, and patches, hiding the real Christ, I see a genuine man.

A while ago I made up my mind to find out what was necessary for me to do in order to be saved. If I have got a soul, I want it saved. I do not wish to lose anything that is of value.

For thousands of years the world has been asking that question:

"What must we do to be saved?"

Saved from poverty? No. Saved from crime? No. Tyranny? No. But "What must we do to be saved from the eternal wrath of the God who made us all?"

If God made us, he will not destroy us. Infinite wisdom never made a poor investment. Upon all the works of an infinite God a dividend must

finally be declared. Why should God make failures? Why should he waste material? Why should he not correct his mistakes, instead of damning them? The pulpit has cast a shadow over even the cradle. The doctrine of endless punishment has covered the cheeks of this world with tears. I despise it, and I defy it.

I made up my mind, I say, to see what I had to do in order to save my soul according to the Testament, and thereupon I read it. I read the gospels, Matthew, Mark, Luke, and John, and found that the church had been deceiving me. I found that the clergy did not understand their own book; that they had been building upon passages that had been interpolated; upon passages that were entirely untrue, and I will tell you why I think so.

CREED *VERSUS* DEED.

—:O:—
BY GEORGE ALLEN WHITE.

—:O:—
IV.

“ALL DOING THE SAME.”

The assaults of modern geography on the timeworn emphasizing of the necessity of Belief and on the corresponding depreciation of Conduct have driven the votaries of faith into an inexorable logical *cul de sac*, from which, unless they are prepared to pose as monsters, no escape is possible save by abject retreat. For one faith, one Brobdignagian Belief as to the unknown, does not to-day possess the world in fee simple, and never did or can. Multitudinous religious genera exist, deployed in mixed and conflicting lines from East to West, from North to South. Within the genera are found quarrelling species and sub-species innumerable. The historical and humanly natural fact is that the mind cannot be confined to one Belief or the many possible shadings of one Belief unless unqualified proof can be presented the would-be dissentient for the asking.

Hinduism, Buddhism, Shintooism, Taoism, Mohammedanism, Christianity, Judaism, Confucianism, and Polytheism, each with its millions of devotees and its army of infallible prophets, stare the provincially convinced religionist of modern times out of all countenance. He stands, if raised at all above the brutes in intelligence and education, in a pitiful daze. These devotees enjoy their various modes of Belief, the faiths diverging in important particulars from the more central creeds of Christendom; and at least some of the cults raise Belief to a pedestal like that it nominally occupies in the latter system. Within the genus “Christianity” we find competing sects calling themselves Roman Catholics, Episcopalians, Methodists, Lutherans, Presbyterians, Baptists, Congregationalists, Unitarians, Christlan Scientists, and Mormons, together with a hundred lesser organized bodies. Novelties of faith and fresh dogmas and divergences ever and anon spring up like mushrooms.

To keep on a conservative basis, assume the existence of one hundred jarring creeds, each stiffly maintaining, at any rate theoretically, the overwhelming importance of its own particular Belief, each slighting Conduct

and at least by implication spurning the interpretations of its competitors. In what a quandary the investigator finds himself! Turn where he will, he is out on the ocean, sailing. Let him profess any spacious general Belief, or ally himself with whatever frivolous sect, he is utterly unable to escape the condemnation of the great mass of the people inhabiting this globe. With ingrowing minds, men are discerned trying to make the Eternal concentric with puerility. The crux of existence is found to be always and everywhere Belief in some one among several hundred mutually destructive, paltry, improbable, often despicable assumptions inviolably transmitted from forgotten days of the childhood of the race.

The potency ascribed to undemonstrable Belief, could have risen to mental maturity only in an epoch or among a people untutored in matters of population and spatial relation. When it was conceived that the earth was but a little flat square of matter shoring the Mediterranean, populated by few races and by comparatively few people soon destined heartily to unite in brotherly love and embrace one grand paramount religion, the Hebrew, one can see how such an enormity might have gained ground, especially among the unlettered. But to-day—to-day when so much is known about the distribution of the world's myriad tongues and the prevalence of hopelessly variant dogmatic frenzies—impossible. It could not now originate in civilized territory. As something newly broached, it could not be received into favor among intelligent, moral, enlightened beings.

“Take any set of opinions you please as the standard of orthodoxy, and it will still remain true that the majority of the clergy are heterodox. There is not a single doctrine or ceremony in regard to which the clergy are agreed.” (Dr. Momerie).

BELIEF NOW IN THE SERE AND YELLOW LEAF.

The civil laws of latter-day man, framed when for the time being he is in moods comparatively free from the dominance of dogma and seeking only justice and the salutary well-being of society, indicate how he estimates the relative values of Belief and Conduct. Of old, Belief was guarded by statute. Thousands of years ago our ancestors, immured in theocracies such as first attempts at government invariably are, either put Belief or Conduct on a statutory parity or leaned toward the former as the essential, not alone religiously, but legally also. It is altogether different in our day. Laws trenching on thought and speech are all but dead. Belief is purely personal. Profiting by the slow and didactic evolution of millenniums, present man by his laws deals preponderantly with Conduct, with the practical and ethical relations subsisting between individuals and groups. As for Belief, it is no longer an awesome thing. Anyone may think what he chooses, and for the most part communicate it by word, pen, or through printing-presses to whomsoever he sees fit, without fear of the slightest reprisals from the State.

The current religious pronouncements still retain, empty of all meaning withal, the inherited verbal honours paid to Belief. Not yet have the uneducated majority outgrown the rule of the vacuous. But no one whose opinion is worth while pays any attention to the titular rights of Belief. They have dropped out of the real human experience; they are relegated definitively to a page of time that has been writ and turned. And in

accomplishing this benign change to more rational things, what shall be accorded a larger efficacy than that maligned Freethought which ages and ages before the general acceptance of Conduct as the all-in-all of life, had lifted its struggling voice in and out of season for the actual as against the infantile theoretical, and for Man as against his tenuous shadow?

"I am disposed to think that a great and increasing portion of the moral worth of society lies outside of the Christian Church, separated from it, not by godlessness, but by exceptionally intense moral earnestness. It is that the moral ideas of men have overtaken and passed beyond and above those contained in the doctrinal presentations of Christianity." (Professor Bruce).

The conception that Belief is the one thing needful has had its dictatorial day. Its little reign is nearly over. It is a blunderbuss weapon that pulpiteers who know better selfishly permit the more ignorant of their *clientèle*. We behold it as but an ephemeral losing phase of a mighty evolution that has taken millions of years since the appearance of planetary life here to produce a being capable of standing erect, and that in the millions of life-crowded years yet to be will quickly follow system with system, Belief with Belief, and change with the hygiene of other change.

In the rarer perspective of eons even now pressing hard upon us for recognition, the narrowly unreasonable laudation of unknowing Belief over known Conduct, conspicuous in a nascent stage of the human evolving process, will be universally regarded with no whit more reverence than we of the present hour concede to the archaic cosmology of the late Rev. John Jasper of Virginia. One more Lost Cause will be buried, one more crabbed Mistake given its deserts. No one who could meet unblinking the flooding sunlight of twentieth century thought can at the same time affect to discipline or doom whoever disbelieves in impious chimeras, born of blighted inheritance and nourished by consuming bigotry.

It is what we do, not what we say, that makes or mars to-day. Act the decent citizen, do justice, and be the patron of mercy; and what you would fain believe about the misty, veiled beyond of Philosophy and Religion is no concern of god or man.

"I no more believe that a just God will punish an honest man for an erroneous faith, or for the lack of any faith at all, than I believe that he will condemn me to perdition because in my unconscious ignorance, when a flower is presented to me, I assign it to a wrong species; or when I have to examine a rock I place it in a formation to which it does not belong." (Henry W. Crosskey, LL. D., F. G. S.)

"Creeds pasted upon the memory, good principles learnt by rote, lessons in right and wrong, will not eradicate vicious propensities, though people, in spite of their experience, persist in hoping they will. All history, both of the race and of individuals, goes to prove that in the majority of cases precepts do not act at all. And where they seem to act, it is not by them, but by pre-existing feelings which respond to them, that the effects are produced." (Spencer; "Social Statics").

(To be continued.)

TORONTO'S FIRST AUTO-DA-FÉ.

How Dr. Patterson would Gather the stray Lambs into the Fold of the Good Shepherd.

BY J. W. THOMPSON, TORONTO.

"The Rev. R. W. Patterson, a Presbyterian minister, said recently in Philadelphia: "If I had my way, I would have an executioner called in to deal with all heretics and blasphemers. Burning at the stake would be too good for those who revile religion. The growth of heresy is such to-day that nothing but such measures as this can stop it."—Toronto Telegram.

JULY 15th, 1913, was a brilliant summer day, a day for rejoicing and thankfulness; yet throughout the city of Toronto an unmistakable air of gloom and sadness prevailed, mingled nevertheless with more or less of gladness and triumph. Everywhere was a restless stir, a suppressed excitement which indicated that something unusual was impending.

The occasion justified all these emotions, for this day was to mark the triumph of Christ's Church over the sullen forces of infidelity and sin. On this day was to be held, with awful pomp and dread, solemn joy, the first Canadian Auto-da-fé, which had at last been made possible principally by the amazing faith, energy and self-sacrifice of one Man, the Rev. Dr. Patterson, D.D.

This devoted Apostle had long noted with the keen eye of faith, that unless prompt and rigorous measures were taken, our Holy Church would entirely lose her hold upon the people, already weakened by the accursed Sunday cars, with all their degrading influence. His lofty soul sank at the thought of the ribald crowd's unhallowed mirth when this catastrophe should have been accomplished. He therefore at once set to work to defeat the forces of hell and re-establish the sacred Sabbath of the Church with all its delightful holy repressions.

Through his amazing tact, energy, and eloquence, a sanctified lobbyist was appointed by his Church to promote Christian legislation and eliminate as far as possible laws that had even a hint of hostility to the views of the Church.

The Godly lobbyist (we use the term strictly in its purest and best sense) appointed was a minister of the Gospel, who was empowered to spend \$10,000 of the Lord's cash in showing members of the house the paths of legislative truth and righteousness.

Owing, however, to the lamentable fact that many members of the house had been seriously contaminated by the prevailing laxity in religion, doubtless induced by Sunday cars, the Rev. Dr. found that the appropriation of \$10,000, was utterly inadequate, and that very much larger sums would be required to achieve the objects of the Church.

With indomitable energy, invincible faith and tireless love and pity for these benighted members, the veteran Christian persuaded his brethren to grant an unlimited monetary credit for the purpose of evangelizing the legislature.

After the expenditure of nearly \$1,000,000 of sacred treasure, and after five years of untold trial, anxiety and disappointment had furrowed his noble brow and silvered his golden locks, truth at length triumphed, and his measures for suppressing heresy and vice at all costs, and at the same time to recoup his loved Church for her ungrudged financial outlay, were at last law. This success was almost entirely due to the saintly Dr.'s personal exertions, his prayers, and his fasting, for during the whole of this trying period he had not only prayed without ceasing, but also fasted four times a day, thus by his vigils and macerations materially helping on the goodly work.

While thus recording this venerable clergyman's feats of prayer (and abstinence), we cannot refrain from mentioning the invaluable aid and unremitting zeal of his gifted and pious coadjutor, Inspector Slink. This meritorious officer threw himself heart and soul into the great work; no duty was too arduous, no task was too difficult for him; no matter how distasteful the work, he had always a hand to do it, and do it thoroughly, as the following characteristic incidents will show.

Once he crept into the house of a suspected criminal and stopped for four hours in a cupboard much too small for his stately inches, watching, peeping, listening, until his infinite patience had its reward in obtaining convicting evidence of the man having sold a packet of cigarettes to a boy under sixteen on the SABBATH DAY. It is sad to relate that this noble fellow had severe cramps in his stomach and was incapacitated from duty for three days, as a result of his devoted but tenacious piety.

Another time he listened, and peeped through a window in a back lane, to obtain evidence necessary to convict a well-known criminal, who had hitherto been cunning enough to cover up his tracks. The inspector was successful, of course; such indomitable zeal and unflagging piety is invincible, for he actually caught this malefactor writing two business letters on the Holy day; and afterwards (it was in the evening) this evildoer forced his unfortunate wife to perform the wholly unnecessary and scandalous work of preparing him a cooked supper, consisting of fried steak and onions with mashed potatoes and coffee, compelling her to partake with him of the sinful meal; and, incredible as it may appear, finishing his evil work by drinking two glasses of hot rum punch. Again this devoted officer suffered for his zeal, as owing to the inclement weather prevailing he once more contracted severe cramps in his stomach, and was laid up with intense suffering for two weeks. It is, however, gratifying to know that his salary was paid to him as usual during his illness.

And now after five years of untold toil, anxiety, prayer (and fasting), yet with undimmed faith, the great end was achieved, and on this fateful, yet joyful day, the Holy Church was about to mark her terrible displeasure and hatred of sin and heresy, by publicly burning at the stake seven condemned heretics and blasphemers, to the praise of His glorious justice. Seven had been selected as being the perfect number, and as representing the seven deadly sins.

The felons were of all ages, from the hoary heretic of seventy to the irreclaimable blasphemer of twelve; three were women. All, besides being rich in iniquity, were affluent in worldly possessions, having been specially selected as well for their wealth as their vice; for the Holy Church, with a

single eye to their eternal welfare, had (as empowered by law) deprived them of their material opulence to give them a last opportunity to enter heaven, which we all know to be impossible for the wealthy; thus at one subtle stroke destroying their one insurmountable barrier to bliss, and at the same time greatly increasing the Church's power for good, because all their riches were forfeited to Her for the purpose of suppressing unbelief at home and spreading the glad tidings abroad.

The condemned were to suffer in the horse ring of the Exhibition grounds, which had been selected for several reasons.

1st. There was more room for spectators than at any other available spot.

2nd. The seats were all ready for use.

3rd. The Exhibition grounds being fenced, the admittance fee could be easily collected, and thus more money would accrue to the Church for rooting out heresy, and extending the holy work.

4th. And, finally, because the Directors had piously placed the property at the FREE disposal of the Church.

When it became known that these seven scoffers were to suffer publicly by fire, the great heart of the Church beat high with hope and joy. Many godly clergy hastened to visit the doomed sinners, to teach them the better way, while pious laymen showed their zeal by timely gifts. A famous oil trust magnate sent seven barrels of crude petroleum as a thank offering to Heaven for the many mercies and blessings vouchsafed to him. A prominent wood dealer sent five cords of the best dry maple (almost full measure), together with some pine kindling, all as a freewill offering. A hardware merchant freely dedicated seven complete sets of chains and shackles to bind the condemned to the stakes, which latter were the gifts of a deeply religious and grateful lumber merchant; and finally a well-known and devout clothier gladly contributed seven suits of sack-cloth, of a pattern designed by Dr. Patterson himself, from plans prepared some time ago by one Torquemada.

It was now 11 A.M. and the awful function was to commence at twelve o'clock punctually. Slowly the sad procession made its way from the Central Prison, where the condemned had been scourged, to the scene of their execution. The clanking of their fetters, their groans, and their sufferings were as incense to the nostrils of the ardent lovers of our Lord here present to enforce His Holy teaching.

Three thousand troops, horse, foot and artillery, and four hundred police under the command of Inspector Slink, were present to maintain order. The Inspector had been given the command of the police on this momentous occasion, as a graceful acknowledgment of his important services in the cause of true piety, and morality. Our readers will be glad to know that the worthy Inspector's intestinal troubles were sufficiently under control by this time to admit of his being on active duty again.

An enormous crowd, not wholly friendly, was present in the grounds. The grand stand was filled to repletion notwithstanding that the acute and pious Dr., with a single eye to the Glory of God, had doubled the usual charge for seats, and all was now ready to show how far-reaching and how terrible was the avenging arm of the Church.

His Honor the Lieut.-Governor, his family and suite were present to give the sanction of the secular arm to the dread but necessary occasion.

His Honor, an earnest consistent Christian, was much interested in the proceedings which were about to take place.

The seven wretched blood-bespattered condemned, arrayed in the unique costumes designed by the Rev. Dr. (who never misses an opportunity of doing good), were forced to walk up to the stakes, and were at once fastened to them by the executioner and his assistants, all of them godly men, who had volunteered for this noble but painful task. Alas! that such scenes should be enacted. Alas! that they should be necessary.

His Honor addressed the condemned in a few choice sentences of reproof and admonition, in which he pointed out that they had brought themselves to this grievous pass by their own sinful courses, and showing how necessary it was for the Church to maintain true piety and religion at all hazards.

At 11. 20 A. M. Dr. Patterson, the orator of the day, arose from his seat, his noble face and manly form showing in striking contrast with that of the malefactors, cowering in their chains and surrounded by the fagots, etc, the gifts of the various lovers of the Lord and of His Holy Church.

In a strong voice, pealing out like the trump of doom, he gave out his text, Matt. 25 : 41, "Depart from me, ye cursed, into everlasting fire." From this wonderfully appropriate text he addressed the condemned, showing clearly how their evil courses had brought them to this disgraceful position, which was merely a slight foretaste of eternal fires that would for ever torture and burn them, unless they repented even at the eleventh hour. With faltering voice but unfaltering love and tenderness he urged them to repent, believe, and be forgiven; then the ordeal they were about to undergo would be the fiery gate to eternal bliss, for, as he pointed out to them, the only absolute bar to their entering the Heavenly abode,—their worldly possessions,—had been removed by the kindly ministrations of the Holy Church, which they had so hated and despised.

During the delivery of this eloquent, persuasive, and compassionate address, he was continually interrupted in the most unseemly manner by those so justly condemned. The youth, particularly, continuously cried for mercy; the venerable pastor, his face shining with love and pity, earnestly directed him to his Saviour while yet there was time. The oldest felon, who certainly ought to have known better, gave a great deal of annoyance and at length, in a demoniacal frenzy, called out, "God shall smite thee, thou whited sepulchre. I call upon you to meet me before the Bar of God within three days to answer for these most atrocious murders;" and it was only after the prompt and active Inspector Slink had stunned the reprobate with repeated blows of a club snatched from the nearest constable, that order was partially restored, for the rest of the prisoners still kept up their indecorous interruptions.

There is no necessity to harrow the feelings and arouse the undeserved sympathy of our readers, by recording the painful and dreadful scenes that ensued, as the devouring flames licked up and consumed the living flesh of these quivering wretches, whose blood-curdling screams, and agonizing shrieks will ever ring in the ears of those present as a frightful warning against heresy and sin against the Holy Church. Suffice it to say, it was all over in fifteen short dreadful minutes.

When the fires had at length died down, the Rev. Doctor, who had sat

motionless during the whole sad scene, again arose, and after urging, with all the power of his sanctified nature, the absolute necessity of repenting and being born again, and emphasizing the fact that what they had just witnessed was in store for all unrepentant sinners, only it would be for eternity, he added in a voice trembling with emotion: "The collection will now be taken up." This having been done, the faithful pastor announced that, God willing, the next Auto-de-fé would be held three months hence at the same place—he added with significance—unless there are no blasphemers and heretics left. Then he pronounced the blessing in a high strong voice and the huge assembly dispersed, to think on what had happened, and to reflect how terrible it was for the sinner to fall into the hands of the Church of Christ.

It will be most gratifying to the well wishers of the cause to learn that the total receipts of the day amounted to the handsome sum of \$78,250.25 made up as follows:

157,262 admissions at the gate at 25c.....	\$39,313 00
38,872 reserved seats at \$1	38,872 00
Collection	65 25

\$78,250 25

All of which will be utilized by the Holy Church in preaching the tender Gospel of the Gentle Shepherd, and spreading abroad the glad tidings of Great Joy. The worthy doctor also wishes us to announce that at all future functions of the kind, the gate admittance will be 50c. instead of 25c. as before. This will provide more money for the spreading of the Blessed Gospel and the saving of souls.

HEROES WANTED.

—:O:—

BY NORMAN MURRAY, MONTREAL.

—:O:—

For several years I have been wondering what was the cause of the disorganized state of the unchurched masses. Some twenty years ago, when I was in the inside of the Christian church and more people went to church than do now, I thought the odd Freethinker I came across was a bold, brave kind of an individual. Having a tinge of the old Norse Viking blood in my veins, such people had an attraction for me. I looked upon them as at least worth fighting against. What is the cause of the indifference that now exists? "Oh, things will right themselves by degrees! What is the use of antagonizing these people?" Such is the talk I hear from people who think just like me but are afraid to say so. "Oh! it will hurt our business to annoy these fanatics."

Now of course there is a time and a place for everything, and if a man is measuring a yard of cotton or weighing a pound of sugar for a person with whom he has only a slight acquaintance, it would be the height of folly for such a person to ask his customer whether he had read the "Age of Reason," or the "Mistakes of Moses." But if the customer intruded his views first by asking the merchant if his soul was saved, then the merchant would be a coward if he did not stand by his own colors.

I have a new method to corner them that I hit on this winter. Any intelligent educated Christian minister or layman will admit that man has lived on this planet a great deal more than 6,000 years. Then I ask, "Why do you distribute a book (the Bible) which contains uncorrected statements which you know are not true?" No answer.

Published Monthly at 185½ Queen St. West, Toronto, Can., and mailed to subscribers, post free, at \$1 per ann.

We had a pleasant visit a week ago from Mr. Isador Ladoff, of Cleveland, O., whose name is not unfamiliar to readers of Freethought journals. Mr. Ladoff is a Socialist—a limited Socialist, we might call him, perhaps; for, though he is an idealist, he tries to keep his ideals within practical limits. He labors under one delusion, however—a delusion with which we were obsessed many years ago—that you have only to put your arguments into concise, rational and logical shape to gain the assent of the intelligent working men. What is needed is the missionary spirit, and if Toronto Freethinkers would get down to business they would soon have a big society. Well, our Cleveland friends have started a Freethought Society and have already a strong membership. Its schedule of lectures for the season now closing comprises the names of several university professors and other prominent men, including the

name of Mr. Ladoff himself, who is a powerful and impressive—we had almost said an overwhelming speaker. We wish the Cleveland society every success.

ARE LAWYERS "GENTLEMEN?"

In a case in which Mr. Arnoldi, a Toronto lawyer, sued the directors of the defunct Ontario Bank for a bill of costs incurred in defending them, Judge Riddell made these remarks:

"I think this is a matter which ought to be arranged privately. It is a matter between gentlemen of the highest standing in the city. I will not now express an opinion as to whether the plaintiff, a solicitor of the highest standing, is entitled to recover.

"I hope to give an absolutely fair interpretation of the law. That is my duty. But as a citizen I think I am justified in saying that it is a public disgrace to have a matter of this kind brought into a public court. It is a painful thing to see a disagreement of this kind among gentlemen."

It is all very well for Judge Riddell to feel hurt because a fellow-lawyer has to come into court and give rather doubtful evidence in order to recover a heavy bill against men who say they never asked him to act for them; but when he calls it a "disgrace" for a dispute among lawyers, clergymen, judges, doctors or politicians to be brought before a judge, because these classes of business men are "gentlemen," we think that he is a trifle "off his base."

In our humble opinion, there are as many true gentlemen among the mechanics and laboring men as there are among the classes named; and if Judge Riddell imagines that, because lawyers and judges form a combination which enables them to extract enormous fees from poor people, and thus to grow rich without legal robbery, they are any more real gentlemen than the bricklayer or plumber who strikes for bigger pay, or the hod-carrier who toils at daily risk of life and limb, he is a poor student of human nature.

The only disgrace about such a case as that of Arnoldi is the fact that he claims a heavy fee without even having received an engagement; and has to support his claim by evidence that is of a very doubtful character.

THE BUILDING OF THE BIBLE, by F. J. Gould, third and revised edition, 34 pp. and cover, price 12c., is a very handy little pamphlet, and should meet a large sale.

BOTH SIDES OF MODERN SPIRITUALISM. An Eight Nights' Debate between REV. MOSES HULL and W. F. JAMIESON. 439 pp., \$1. Send for this book to W. F. Jamieson, 1716 Western Avenue, Cincinnati, Ohio.

SECULAR THOUGHT

A Monthly Journal of Rational Criticism in
Politics, Science, and Religion.

J. S. ELLIS, Editor.

NEW SERIES.

C. P. ELLIS, Bus. Mgr.

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"WHAT THINK YE OF CHRIST?"

The world has been for a long time engaged in writing lives of Jesus, but when we come to examine them one startling fact confronts us: all of these books relate to a personage concerning whom there does not exist a single scrap of contemporary information—not one. By accepted tradition he was born in the reign of Augustus, the great literary age of the nation of which he was a subject. In the Augustan age historians flourished; poets and orators, critics and travellers abounded. Yet not one mentions even the name of Jesus Christ, much less any incident of his life. Of Jesus we have not one notice—not the faintest, slightest sentence or word on which history can fix as certain evidence that he ever lived at all.

—MONCURE D. CONWAY, in "Modern Thought."

If I had my way, the world would hear a pretty stern command:
"Exit Christ!"

—THOMAS CARLYLE.

I have examined the story told of Jesus Christ, . . . the whole is a fabulous invention and undeserving of credit. The priests of the present day profess to believe it. They gain their living by it, and they exclaim against something they call "infidelity." I will define what it is: He that believes in the story of Christ is an infidel to God.

—THOMAS PAINE.

"TAKE THE BIBLE AS IT IS OR LEAVE IT ALONE."

This was the dictum of the Rev. Griffiths Thomas, M.A., D. D., Principal of Wycliffe Hall, Oxford, in a lecture to a large audience at the Convocation Hall, Toronto University.

It is the counterpart of the common revivalist argument that "Jesus Christ was the veritable son of god or the most infamous fraud." It is an argument that proves the low standard of training even in such a celebrated seat of learning as Oxford University.

Another remarkable utterance of the reverend lecturer was

that, "with one exception, all the criticisms on the Book of Daniel had been swept aside." And he quoted with approval a statement of Sir W. Nicholl, editor of the *British Weekly*, that "it was a significant fact that archæologists do not trust the Higher Criticisms." It may be a significant fact, but its signification is not at all important, unless it be as showing that the viewpoints of the two bodies are different ; just as we might say that geologists do not trust astronomers in estimating the age of the earth or the moon. The real fact is, that the conclusions of the Higher Criticism need no support from either archæologists or preachers. They can be understood and appreciated by any ordinary layman who does his own thinking ; and in one way or another are leading to the very thing denounced—the acceptance of what appears to be true in the bible and the rejection of that which is manifestly false.

It might make a cat laugh to hear Dr. Thomas prove that archæology supports the Bible accounts of the Creation, the Deluge, etc. ; and what sense is there in the assertion that it is better to have the dogma of the telescope than the dogma of the microscope ? We might as well say "it is better to have the dogma of the Virgin Birth than the dogma of the Immaculate Conception."

It seems a pity that a man should take such a long journey to tell such a lame story.

"NEW DISCOVERIES CONFIRM BIBLE."

Here is a daily paper report of the concluding lecture at the University by Dr. Thomas :

"Dr. Thomas laid down five vital points from which he drew his conclusions. These are contradictory of the theories advanced by the so-called Higher Critics. The five points he outlined as follows : The historic fact of the Jewish nation was confirmatory of the conservative view. In all outside history, less even in the Bible, no tangible fact was brought out to support the critical position. Modern discoveries had changed the views of some of the greatest critical scholars. Many of the strongest points of their arguments had been taken away by the findings of archæologists. In contrast to this stood the remarkable fact that not a single stone nor vessel nor inscription had yet been found which confirmed an argument set forth by the critics. Spiritual work of an evangelistic character was not usually associated with Higher Criticism, and, on the other hand, Higher Critics

were seldom found to be evangelistic in their talents or their tendencies. Preachers who held critical views seldom made reference to them in their spiritual teaching. The witness of the Lord and his disciples was to the authority of the Old Testament. His differences of opinion with the Jews were merely a matter of interpretation, not of the authority of the Scriptures. Although the speaker was willing to meet scholarship with scholarship alone in these critical debates, still he believed that it was fair to use the testimony of Christ as given in the New Testament. His last point was that analysis of the Old Testament, as of a man, would not yield the real value of the book any more than of the man. The spiritual element could not be found by this process, and therefore criticism of an analytic character was futile."

The reader is left to disentangle the five "vital points" from the mass of verbiage uttered by the doctor; but we might ask him if *any* archæological discovery could prove the truth of the Creation story, the Flood, or the other mythical stories related in the Bible; or could it prove that the Pentateuch was written by Moses, whose death and burial it records, or that Gen. 36: 31 was written before Israel had been blessed with a succession of bloodthirsty tyrants called kings? "And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel."

SCHOLARSHIP WITHOUT REASON.

What is the use of talking about "meeting scholarship with scholarship," when Dr. Thomas tells us that the differences of Jesus with the Jews were "merely a matter of interpretation, not of the authority of the Scriptures," and that "it was fair to use the testimony of Christ as given in the New Testament," when we know that Jesus himself misquotes the Old Testament?

And we should like to ask him what sense there is in talking about "criticism" at all, which essentially depends upon reason, when he says that "the spiritual could not be found by this process [analysis], and therefore criticism of an analytical character was futile."

We are glad to be able to agree to some extent with Dr. Thomas, for it is plain that he accepts the position we have always held—that a professedly religious man must be either a lunatic or a humbug. He must be lacking either in brains or in honesty.

And we are not surprised to be told that "Spiritual work of an evangelical character was not usually associated with Higher Criticism, and, on the other hand, Higher Critics were seldom found to be evangelistic in their talents or tendencies."

Dr. Thomas does not seem to recognize the fact that men's reasoning powers vary as well as their knowledge, and a man with an acute mentality logically trained cannot avoid being a Higher Critic, and will inevitably attach little importance to that unreasoning emotionalism the excitement of which is the special object of the evangelistic worker.

"THE CONSERVATIVE VIEW OF THE BIBLE."

Dr. Thomas says that "the historic fact of the Jewish nation was confirmatory of the conservative view." What exactly he may mean by this it is difficult to see, because there are many shades of opinion on the subject. Is the view of those who wish to preserve what is good and true and to discard what is false in the Bible a conservative view? Or is the conservative view that of men like Dr. Thomas, who would preserve both truth and falsehood as equally inspired oracles? The latter view needs no comment.

If Dr. Thomas means that the Bible is an original work in any way superhumanly inspired, his appeal to archæology is futile and stultifying, for the new discoveries have shown very distinctly whence the writers of the Bible got many of their stories.

If he means that the writers of the Bible knew something of ancient Babylonian and Egyptian literature, history and tradition, no one need dispute the fact. But if he imagines that such a fact must compel us to believe in miracles, then we can only say that he has taken much trouble to prove that the old universities harbor as much scholarly unreason as the new ones.

"THE HISTORIC FACT OF THE JEWISH NATION."

We should like to know just what Dr. Thomas's idea upon this matter really is. It is doubtful if there ever was anything like a Jewish nation until very late days. Certainly the stories of the Exodus are truly mythical; as are most of those relating to the conquest of Canaan and the early kingdom down to the

Captivity. Even if we credit some of the post-Exilic stories with a sub-stratum of truth, nothing seems clearer than that the Jews were a tribe of Semites who dwelt in Syria with other tribes of the same race, and who were mere shuttlecocks for the marauding Assyrian and Egyptian armies that every now and again overran the country in their interminable wars.

It seems a pity that Alexander, when he had reduced Tyre, did not make a raid on the Jewish capital, with its wonderful temple and vast wealth. We might then have had some reliable evidence on the subject. Josephus's story of the revolt of Matathias and Judas Maccabeus is of such an unbelievable character that no reliance can be placed upon it. If true, the country would have been depopulated several times over.

The testimony of archæology to the Jewish nation story consists almost entirely of the fact that on some of the monuments recently unearthed there are pictures of what appear to be Jewish captives, and names of prisoners that are translated as Biblical names. The efforts of interpreters to connect these records with a Jewish nation has so far resulted in little else than much mistranslation and some sheer forgery.

An instance of this latter occurred in the case of "Joshua," whose name was used as confirming the Biblical story of the conquest of Canaan, though it involved a double folly—the representing of Joshua as an Assyrian general, and the fact that he would have been leading the Israelites back into the hands of the Egyptians; for the Tel-el-Amarna tablets prove that the site of Jerusalem was then occupied by an Egyptian garrison, and the land under Egyptian rulers.

Dr. Thomas's lectures prove how deeply-rooted is the tree of superstition even in our highest seats of learning, and how little justified are those who assert that anti-Biblical work is no longer needed.

DEATH OF GOLDWIN SMITH.

This long-expected event happened on the 8th of June, and served the purpose of supplying the daily newspapers with a text for an inexhaustible supply of eulogistic notices. Goldwin Smith's death, indeed, caused almost as great a nine-days' sensation as the death of the late King Edward. Of the two, possibly it was the more notable. For Goldwin Smith had held for many a decade a considerable section of the English-

speaking peoples in a state of mental thralldom little short of worship.

For such a condition of things there seems to be little justification. So far as we can judge, Mr. Smith's claim to the adulation of his fellow men was founded purely and simply upon the fact that he was a University educated man who had a wide if superficial acquaintance with nearly all branches of science and philosophy and who handled the pen with a little more facility and felicity than most other writers. Being, too, a wealthy man, and holding himself aloof from political parties, he acquired a reputation for impartiality and soundness of judgment that was certainly not a true one; for he was at least as full of prejudices as most other men.

GOLDWIN SMITH A THEISTIC ATHEIST.

We can hardly obey the old Roman maxim, "*De mortuis nil nisi bonum*," in a case like Goldwin Smith's, for his life challenged criticism in many ways. As a student and philosopher, we have said that he was a widely-read man and was familiar with the shibboleths of the various schools of thought, but, like many other scholars, he was a logician with limitations—rather a parrot than a thinker, and often failed, from lack either of insight or of courage, to fully grasp the logical implications of his own conclusions. For instance, in his "Guesses," criticizing Dean Mansel, he says:

"The catastrophe of Dean Mansel, who, while he was trying in the interest of orthodoxy to cut the ground from under the feet of the Rationalist, himself inadvertently demonstrated the impossibility of believing in God, was an awful warning to the polemical tactician."

If this is not an implied declaration of plain and unadulterated Atheism we do not know how to describe it; and yet elsewhere Mr. Smith repudiates even Agnosticism, if it implies "despair of spiritual truth," and thus voices his theistic prejudices:

"If, as our hearts tell us, there is a Supreme Being, he cares for us; he knows our perplexities; he has his plan. If we seek truth, he will enable us in due time to find it. Whether we find it cannot matter to him; it may conceivably matter to him whether we seek it."

How Goldwin Smith could write such rubbish with a serious

face it is difficult to conceive ; but it seems clear that his vanity led him to believe that every word he uttered was full of wisdom. Sitting on his literary throne, he dispensed his opinions as if they formed the one thing needful for the world's salvation. But perhaps he would have repudiated the charge of egotism.

We could not help laughing when Goldwin Smith refused to sanction the erection of a statue to himself while living. A statue, he said, should be erected after a man's death as a seal to his completed work. No suspicion, apparently, that his completed work, whatever it was, might not justify a statue.

Perhaps the admirers who suggested the statue may change their views now they find that, beyond a few legacies and the preservation of the Grange as a perpetual memorial of Goldwin Smith, the great bulk of his wealth, over \$1,000,000, is left to Cornell University.

GOLDWIN SMITH AND MARK TWAIN.

Contrast Goldwin Smith with a much greater if not so highly cultured and "respectable" a man—Mark Twain. In an article in the *New York Sun* of June 25, entitled "Serious Humorists," in which Twain is defended against critics who would have us accept him as a great philosopher rather than a great humorist, occurs this passage :

"One thing there was in Mark Twain that was not apparently boyish or simple. Mr. Howells asserts positively that in his later years Twain believed neither in the Christian theology, in God, nor in immortality :

"All his expressions to me were of a courageous renunciation of any hope of living again, or elsewhere seeing those he had lost. He suffered terribly in their loss, and he was not fool enough to try ignoring his grief. He knew that for that there were but two medicines ; that it would wear itself out with the years, and that meanwhile there was nothing for it but those respites in which the mourner forgets himself in slumber. I remember that in a black hour of my own when I was called down to see him, as he thought from sleep, he said, with an infinite, an exquisite compassion, 'Oh, did I wake you, did I wake you?' Nothing more, but the look, the voice, were everything ; and while I live they cannot pass from my sense.'

"Here at last we have the disillusionment that is said to dwell in the innermost soul of the great humorist. But here, too, we seem to feel that the gray vision of the future was with him not a cause, but a result. When the buoyant soul sinks back upon itself it is apt to feel the riddle of life very keenly indeed."

CREED *VERSUS* DEED.

—:O:—
BY GEORGE ALLEN WHITE.
—:O:—

V. (*Conclusion.*)

“It is generally admitted now, by people of all faiths and all shades of belief, that conduct is the test of creed. It was not always so; it is not universally so to-day; for still there are those who look on the creed as a passport to felicity hereafter, not as a help to conduct now.” (Rev. O. B. Frothingham.)

“Some trust their church or creed to bear them out,
Some pray for faith and tremble at a doubt,
Methinks I hear a still, small voice declare
The way to God is neither here nor there.”

(Omar Khayyam.)

“There is no reason why Agnostics should not enter the kingdom of heaven” (Dr. Lyman Abbott).

“For modes of faith let graceless zealots fight,
He can't be wrong whose life is in the right.”

(Pope: “Essay on Man.”)

“What right have we to say that no man can be saved without belief in Christ?” (Rev. Peter McQueen).

“There is no greater surprise in the Bible than that which is occasioned when we come upon the simple narrative telling us that we shall not be judged by anything which we profess to believe or by any ceremonial or ritual to which we have conformed, or, still less, by the fact of our membership or non-membership in any organized body, ecclesiastical or otherwise. The final decision as to our disposition, the definite appraisal of our character, will be made on grounds which many professing Christians would refuse to regard as being in any way distinctively religious” (William T. Stead: “If Christ Came to Chicago”).

“His faith, perhaps, in some nice tenets might
Be wrong; his life, I'm sure, was in the right.”

(Abraham Cowley: “On the Death of Crashaw.”)

“Christ's teaching was one thrilling protest against ecclesiasticism. His life was one pathetic plea for religious freedom. He cut down doctrinism and dogmatism as a mower cuts down thistles. In his insistence on practical holiness, there was no room for chatter about creeds. The fervent young rabbi had no time to formulate a ‘shorter catechism’” (Elizabeth Stuart Phelps: Forum, May, 1889).

"The one religion pure and perfect is fidelity to all the relations in which we are placed to one another" (Rev. Dr. Furness).

"Religion, pure religion, standeth not in the wearing of a monk's cowl; but in righteousness, justice, and well-doing" (Bishop Latimer).

"Shall I ask the brave soldier, who stood at my side
In the cause of mankind, if our creeds disagree!
Shall I give up the friend I have valued and tried
If he kneel not before the same altar with me?
From the heretic girl of my soul shall I fly,
And seek somewhere else a more orthodox kiss?
Perish the heart and the law that would try
Truth, valor and love by a standard like this!"

(Thomas Moore.)

"Christianity, from being a religion of life in its great founder's faith and of hope and love, became, in the course of three centuries, a religion of belief, consigning to eternal hell all who were not prepared to give unquestioning assent to theological propositions which no mortal man could understand" (Dr. Edwin Hatch, Oxford Univ.).

"'Tis a doctrine ruinous to all government, and much more hurtful than ingenious and subtle, which persuades the people that a religious belief is alone sufficient, and without conduct, to satisfy the divine justice" (Montaigne: Essays).

"There can be no Christianity where there is no Charity, but the censorious cultivate the forms of religion, that they may more freely indulge in the only pleasure of their lives, that of calumniating those who to their other failings add not the sin of Hypocrisy" (Colton).

"To live uprightly then is sure the best,
To save ourselves and not to damn the rest."

(Dryden.)

"Not for indolent Contemplation and study of thyself, nor for brooding over emotions of Piety—no, for Actions was Existence given thee; thy Actions, and thy Actions alone, determine thy worth" (Fichte).

"The third image was drest
In white wings swift as clouds in winter skies;
Beneath his feet, 'neath ghastliest forms, repress
Lay Faith, an obscene worm, who sought to rise,
While calmly on the Sun he turned his diamond eyes."

(Shelley: "The Revolt of Islam.")

"I recognize the following proposition as needing no proof: all by which man thinks he can please God, save a righteous life, is merely religious error and superstition" (Kant).

"In reality there is only one means of worshipping God—it is by the fulfilment of one's duties, and by behavior in accordance with the laws of reason" (Lichtenburg).

"It is strange to reflect that up till recently the name of Christian has been denied to such [i.e., to those who loved without believing], and has been allowed to those only who subscribe to the mistakes rather than the verities of Christianity" (Richard LeGallienne).

"There can be no merit in believing something which you can neither explain nor understand. There can be no merit in believing a fact for which we have no sufficient evidence; or in persuading ourselves that we believe something which we do not comprehend" (Sir John Lubbock).

"What I personally discredit is, that my external happiness or misery is depending at all on my believing, on the *ipse dixit* of others, statements and doctrines which are directly opposed to the conscientious convictions of my reasoning faculties" (Dr. Kalisch).

"The end of man is an action, and not a thought, though it were the noblest" (Carlyle).

"There are nine hundred and ninety-nine patrons of virtue to one virtuous man" (Thoreau).

"If, therefore, I see a man living out of an inner spring of inflexible right; if his eye flashes with scorn at mean and impure things which are a jest to others; if high examples of honor and self-sacrifice bring the flush of sympathy upon his cheek; if in his sphere of rule he plainly obeys a trust instead of enforcing an arbitrary will, and in his sphere of service does his work only with the thought that it be good; I shall not pry into his closet or ask about his creed, but own him at once as the godly man" (Dr. J. Martineau).

"He's true to God who's true to man" (James Russell Lowell).

"You need not worry about any name for your faith, but simply try to be and to do good, to love virtue in others, and study the lives of those who are truly worthy of imitation" (Louisa M. Alcott).

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er all the earth
May bear the gree and a' that."

(Burns.)

"If I were asked to name the best man I ever knew, I should not take into account whether he belonged to this or that sect, or this or that church. I should not dream of inquiring whether he adopted this posture, or made that genuflexion, or pronounced the party word 'shibboleth' or

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"Not for indolent Contemplation and study of thyself, nor for brooding over emotions of Piety—no, for Actions was Existence given thee; thy Actions, and thy Actions alone, determine thy worth" (Fichte).

"The third image was drest
In white wings swift as clouds in winter skies;
Beneath his feet, 'neath ghastliest forms, repress
Lay Faith, an obscene worm, who sought to rise,
While calmly on the Sun he turned his diamond eyes."

(Shelley: "The Revolt of Islam.")

"I recognize the following proposition as needing no proof: all by which man thinks he can please God, save a righteous life, is merely religious error and superstition" (Kant).

"In reality there is only one means of worshipping God—it is by the fulfilment of one's duties, and by behavior in accordance with the laws of reason" (Lichtenburg).

"It is strange to reflect that up till recently the name of Christian has been denied to such [i.e., to those who loved without believing], and has been allowed to those only who subscribe to the mistakes rather than the verities of Christianity" (Richard LeGallienne).

"There can be no merit in believing something which you can neither explain nor understand. There can be no merit in believing a fact for which we have no sufficient evidence; or in persuading ourselves that we believe something which we do not comprehend" (Sir John Lubbock).

"What I personally discredit is, that my external happiness or misery is depending at all on my believing, on the *ipse dixit* of others, statements and doctrines which are directly opposed to the conscientious convictions of my reasoning faculties" (Dr. Kalisch).

"The end of man is an action, and not a thought, though it were the noblest" (Carlyle).

"There are nine hundred and ninety-nine patrons of virtue to one virtuous man" (Thoreau).

"If, therefore, I see a man living out of an inner spring of inflexible right; if his eye flashes with scorn at mean and impure things which are a jest to others; if high examples of honor and self-sacrifice bring the flush of sympathy upon his cheek; if in his sphere of rule he plainly obeys a trust instead of enforcing an arbitrary will, and in his sphere of service does his work only with the thought that it be good; I shall not pry into his closet or ask about his creed, but own him at once as the godly man" (Dr. J. Martineau).

"He's true to God who's true to man" (James Russell Lowell).

"You need not worry about any name for your faith, but simply try to be and to do good, to love virtue in others, and study the lives of those who are truly worthy of imitation" (Louisa M. Alcott).

"Then let us pray that come it may,
As come it will for a' that,
That sense and worth o'er all the earth
May bear the gree and a' that."

(Burns.)

"If I were asked to name the best man I ever knew, I should not take into account whether he belonged to this or that sect, or this or that church. I should not dream of inquiring whether he adopted this posture, or made that genuflection, or pronounced the party word 'shibboleth' or

'sillibeth ;' but I should ask this only : Has he a heart of sympathy, or only one crowded with small envies, and soured and cold and ruffled with small offences" (Dean Farrar).

" We have formed our own conclusion, which is freedom to all and to every man that religion which best suits him. Morality, the formation of character, we believe to be the substance, belief the shadow, in the question" (Baron Kaneka, of Japan : The Sunday Magazine).

" I think I could turn and live with animals.
They are so placid and self-contained.
I stand and look at them long and long.
They do not sweat and whine about their condition.
They do not lie awake in the dark and weep for their sins.
They do not make me sick discussing their duty to God."

(Walt Whitman.)

" I think that friars and their hoods,
Their doctrines and their maggots,
Have lighted up too many feuds,
And far too many faggots ;
I think, while zealots fast and frown,
And fight for two or seven,
That there are fifty roads to town,
And rather more to heaven."

(Praed : " Chant of Brazen Head.")

" Abou Ben Adhem—may his tribe increase !—
Awoke one night from a deep dream of peace,
And saw amid the moonlight in his room,
Making it rich, and like a lily bloom,
An angel writing in a book of gold ;
Exceeding peace had made Ben Adhem bold,
And to the vision in the room he said,
' What writest thou ? ' The vision raised its head,
And with a voice made all of sweet accord,
Replied, ' The names of them that love the Lord.'
' And is mine one ? ' said Abou. ' Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, ' I pray thee, then,
Write me as one that loves his fellow men.'

" The angel wrote and vanished. The next night
He came again with a great wakening light ;
He showed the names whom love of God had blessed,
And lo ! Ben Adhem's name led all the rest."

(Leigh Hunt.)

A saloon is very like a church : first they play, then they sing, and then my wife comes and reads me a lecture.—*Siuplicissimus* (*qu. in La Pensée*).

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N.Y.

XI. THE EXISTENCE OF A GOD.

MEN thinking as I do in reference to the nature of the Universe are denounced as "Atheists," infidels, etc. Those names have been invented, and evil meanings attached to them for the purpose of rousing the prejudices of the adherents of the various religions. Formerly, the church took the matter in hand in a different manner, and as they are unable to inflict death at the stake they resort to an equally reprehensible plan; for if you can succeed in making people believe that a man is an evil man and not fit to associate with, what is it, but excommunication under another form? I can perceive no difference between them—both are capable of doing the same identical work—the persecution of a man because he cannot accept the dogmas of the prevailing religion.

In the olden time, there were men who were striving to uplift their fellow-men politically, and in order to suppress them, their opponents invented a name, and gave to it a bad meaning to discourage others from having anything to do with them. Now, what do you suppose this name was? The name was "Democrat." If you were a democrat, then you were a very bad man, and nobody should have anything to do with you. As time passed, democracy grew—grew in numbers and popularity, and finally succeeded and became the dominant power in society. When victorious, its meaning changed—then no man could be a true citizen unless he was a democrat.

When it became powerful, then the sneaks, the thieves, the orthodox, began to join it, and finally captured it completely, and used it to rob and plunder as their predecessors formerly did. And now it has a bad name once more, and it deserves it this time. Still, the word is all right—it is not the name that should be condemned, but the scoundrels who are using it for their own selfish purposes.

Why is it that the people are fooled by such men? They are fooled because they are not competent to give any thought to the subject, and follow their false guides as sheep follow their leaders. If children were taught while at school the laws of nature—if they were taught even physiology, it would be capable of guiding them through life, particularly those who are possessed of a little observing power.

It is Religion that is accountable for all our trouble—there can be no peace or justice or truth among the people while this false system exists. Here is where the trouble is, for those who profit by it possess the power

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and will not permit the truth to be known, because it would be their ruin. The consequence is, they use the people as tools, and enjoy the fruits of their toil.

I will affirm that such a person as an atheist never existed, and never will as long as men are rational beings. To prove this assertion, all I suggest is for any man, with ordinary intelligence, to consider that he exists, and that outside of himself there are others like himself, and a vast host of other organisms in existence, both visible and invisible to our senses; and also that there is some power which displays to his view multitudes of phenomena, all of which occupy space with himself; and as he can produce something himself, so some power outside of himself produces that which is evident to our consciousness. Those facts cannot be denied, consequently there cannot exist any man who ever denied those facts; therefore, no such person as an atheist can exist.

What this power is, no man knows or can know, because we are mere finite beings, and therefore cannot describe or define the Infinite. This power we recognize as infinite and eternal—never had a beginning and never will have an end. We look upon the sun, the moon, the planets, the stars. We know that between each of them and ourselves there are hundreds and thousands and millions of miles, no matter in which direction we look. We name the distance between those objects and ourselves "Space." They and ourselves, individually and collectively, occupy space—even the atom that is invisible to our senses, that also occupies space. What is Space? The answer is: We don't know. We call the phenomenon by this particular name, so that we can understand each other. That is what language is for—to enable us to converse understandingly. If we had no language, as some people have not, we would have to resort to signs, as dumb people do. So words, which form language, are merely for the purpose of enabling us to communicate our ideas to each other. This art is a product of evolution. There was a time when there was no language, and no power but that which evolved with man taught him any language. In fact, everything which man possesses and utilizes for his own conservation was acquired by the natural forces inherent in his organization, and the environment with which he came into contact during his progress from a mere speck of protoplasm to that which he is to-day. We know that everything which exists occupies space. A thing to occupy space must have substance of some kind, because if it did not it would not exist, and what exists is eternal, just as space is eternal. The thing may change its form, but the substance of which the thing is composed does not. This so-called substance we term "Matter." Anything occupying space, no matter what it is, we term Matter; and its various manifestations are termed "Energies," inherent in it. The

substance is material ; its activities, or energies, are immaterial, and one cannot exist without the other, and both combined are one, which you may call "God," if you choose, without signifying personality.

So that Matter acting upon Matter produces all the various phenomena we behold. For instance, heat, light, electricity, magnetism, mind, and all the various phases of each, which to us are so wonderful. This is why Herbert Spencer defined those forces as the "Infinite and Eternal Energy, from which all things proceed."

Now, if you ask a materialist what this energy is, or this substance from which energy emanates, we have to answer, as we did in reference to space : "We don't know." All appear to us as phenomena—that which is presented to our senses. We cannot go behind those phenomena and tell what produced them, and any man who asserts that he can, or that this knowledge was revealed to him in a dream, or by an angel, can be set down as an impostor or a lunatic.

Now, in considering the name "God," we place that in the same category. We have to answer with the words : "We don't know." If you desire to name the infinite power which pervades the universe, and call it by the name "God," we have no objection in recognizing it as you do by that or any other name, for the name does not signify so long as we understand one another. We recognize this power just the same as you do, and we have no positive objection to the name given to it, for that name will answer just as well as any other name, as long as it signifies that which it pretends to represent. Consequently you can perceive that I am correct, when I say, that no such person as an atheist can exist or ever did exist.

But men go further than this in building up a huge giant in the form of themselves, mentally and physically, and then turn around and call this man-made idol "God," and insist that all other men must prostrate themselves before it, and demand favors from it, and appeal to it as if it was a king sitting upon his throne with favors to bestow. And if we refuse to do so, or refuse to recognize it as they do, then they turn around and denounce us as Atheists. At the same time they look upon the poor savage with his fetish with contempt, and dub him an idolator ; whereas we consider them to be identically the same. Each has his fetich, and one is as consistent as the other, with this difference, that the Christian fetich is invisible and the other is visible. So where can you find any difference between the conception of the savage and the conception of the Christian ? They are both ridiculous and absurd and cannot stand investigation.

(To be continued.)

Mad Murdock.

THE CONCLUSIONS OF A "CHRISTIAN."

JOHN RUSKIN, author, art critic, and public lecturer, wrote, amid much else, "Crown of Wild Olives." Ruskin was an English gentleman of culture and education, was "christened," no doubt had a godfather, and when he died had Christian burial with a parson to drone over his body, giving the dead philosopher a certificate of such good character that Goddlemity would feel bound to open the gates of gold to a guest so endorsed.

In the introduction to the "Crown of Wild Olives" Ruskin says in part :

"Their connection" [his lectures] "would, however, have been made far more distinct, if I had not been prevented, by what I feel to be another great difficulty in addressing English audiences, from enforcing, with any decision, the common, and to me the most important, part of their subjects. I chiefly desired to question my hearers—operatives, merchants, and soldiers,—as to the ultimate meaning of the *business* they had in hand ; and to know from them what they expected or intended their manufacture to come to, their selling to come to, and their killing to come to. That appeared the first point needing determination before I could speak to them with any real utility or effect. 'You craftsmen—salesmen—swordsmen,—do but tell me clearly what you want ; then, if I can say anything to help you, I will ; and if not, I will account to you as I best may for my inability.'

"But in order to put this question into any terms, one had first of all to face the difficulty—to me for the present insuperable—the difficulty of knowing whether to address one's audience as believing, or not believing, in any other world than this. For if you address any average modern English company as believing in an Eternal life, and then endeavor to draw any conclusions, from this assumed belief, as to their present business, they will forthwith tell you that 'what you say is very beautiful, but it is not practical.' If, on the contrary, you frankly address them as *unbelievers* in Eternal life, and try to draw any consequences from that unbelief,—they immediately hold you for an accursed person, and shake off the dust from their feet at you."

Ruskin was willing to take the alleged believers at their word and he got his answer ; if he knew them better, or, knowing, had asked boldly, he would have found that they had no objections to his criticism ! but there was one thing that his message would not accomplish—it would not provide pork. Pork was what the godly wanted, and it could only be procured by believing—till it came to a matter of practical belief. God says, "if you have faith as a grain of mustard seed ye can remove mountains."

But your Christian, with tongue in his cheek, says : " Aw, yes, a great deal of truth in that, but, dammit, we hain't got no mustard seed."

Ruskin goes on :

" And the more I thought over what I had got to say, the less I found I could say it, without some reference to this intangible or intractable question. It made all the difference, in asserting any principle of war, whether one assumed that a discharge of artillery would merely knead down a certain quantity of once living clay into a level line, as in a brick-field ; or whether' out of every separately Christian-named portion of the heap, there went out, into the smoke and dead-fallen air of battle, some astonished condition of soul, unwillingly released. It made all the difference, in speaking of the possible range of commerce, whether one assumed that all bargains related only to visible property—or whether property, for the present invisible, but nevertheless real, was elsewhere purchasable on other terms. It made all the difference, in addressing a body of men subject to considerable hardship, and having to find some way out of it—whether one could confidently say to them, ' My friends, you have only to die and all will be right ; ' or whether one had any secret misgiving that such advice was more blessed to him that gave than to him that took it. Thus, it is a creed with a great part of the existing English people, that they are in possession of a book which tells them, straight from the lips of God, all they ought to do, and need to know. I have read that book, with as much care as most of them, for some forty years ; and am thankful that, on those who trust it, I can press its pleadings. My endeavor has been uniformly to make them trust it more deeply than they do ; trust it, not in their own favorite verses only, but in the sum of all ; trust it not as a fetish or talisman, which they are to be saved by daily repetitions of, but as a Captain's order, to be heard and obeyed at their peril. I was always encouraged by supposing my hearers to hold such belief. To these, if to any, I once had hope of addressing, with acceptance, words which insisted on the guilt of pride, and the futility of avarice ; from these, if from any, I once expected ratification of a political economy, which asserted that the life was more than the meat, and the body than raiment ; and these, it once seemed to me, I might ask, without being accused of fanaticism, not merely in doctrine of the lips, but in the bestowal of their heart's treasure, to separate themselves from the crowd of whom it is written, ' After all these things do the Gentiles seek.'

" It cannot, however, be assumed, with any semblance of reason, that a general audience is now wholly, or even in majority, composed of these religious persons. A large portion must always consist of men who admit no such creed ; or who, at least, are inaccessible to appeals founded on it. And as, with the so-called Christian, I desired to plead for honest declaration and fulfilment of his belief in life,—with the so-called Infidel I desired to plead for an honest declaration and fulfilment of his belief in death. The dilemma is inevitable. Men must either hereafter live or hereafter die ; fate may be bravely met, and conduct wisely ordered, on either expectation ; but never in hesitation between ungrasped hope, and unfronted fear. We usually believe in immortality, so far as to avoid preparation for death ; and in mortality, so far as to avoid preparation for anything after death. Whereas, a wise man will at least hold himself ready for one or

other of two events, of which one or other is inevitable ; and will have all things ended in order for his sleep, or left in order for his awakening.

" Nor have we any right to call it an ignoble judgment, if he determine to end them in order, as for sleep. A brave belief in life is indeed an enviable state of mind, but, as far as I can discern, an unusual one. I know few Christians so convinced of the splendor of the rooms in their Father's house, as to be happier when their friends are called to those mansions, than they would have been if the Queen had sent for them to live at court ; nor has the Church's most ardent ' desire to depart, and be with Christ,' ever cured it of the singular habit of putting on mourning for every person summoned to such departure. On the contrary, a brave belief in death has been assuredly held by many not ignoble persons, and it is a sign of the last depravity in the Church itself, when it assumes that such a belief is inconsistent with either purity of character or energy of hand."

Here ends our quotation of a man called Christian, who, for some reason not fully set forth in type, wanted his faith and theirs to be tried in the balance.

Ruskin was a Christian from his convictions, and only erred in hoping that others would not profess unless there were good grounds for belief.

But he did not see clearly that they would say, did they answer truly.

" Ruskin, you are a fool ; you are impractical. You should know that what we seek is not a problematical salvation or a wafting into ways of bliss. The voice of the taskmaster is heard in the land, and what we need is pork. Pork paves the way of the plutocrat ; pork is the lullaby that soothes the scion of the proletariat. Pork paves the way to the palace. Poverty, not pork, comes from your speculations. Away with Ruskin, and let us Root Hog or die !"

Little six-year-old Willie was persuaded by his mother to remain after Sunday-school and attend the Easter services in the church. He was very obedient and tried to join in all the hymns. One of the hymns sung was " Jesus Savior, Pilot Me."

The next day Willie was seen sitting on the front steps singing away in all earnestness : " Jesus, save a pie for me."

As long as the masses were believers—that is to say, as long as the same sentiments were almost universally professed by a people—freedom of research and discussion was impossible. A colossal weight of stupidity pressed down upon the human mind. The terrible catastrophe of the Middle Ages, that break of a thousand years in the history of civilization, is due less to the barbarians than to the triumph of the dogmatic spirit among the masses.—Ernest Renan, " Recollections of My Youth."

A little girl, seeing for the first time a religious procession pass, turned to her mother and asked : " Mamma, why do those ladies wear their chemises over their dresses ?"—*La Pensée*.

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

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The Editor's rather serious sickness for the past month will be kindly accepted by our readers as a sufficient excuse for the shortcomings of the present issue. The Editor is still under the doctor's care, but hopes to be in working shape again in another week or two.

A SIERRA LEONE LIBERAL EDITOR.

In a review of a book entitled "A Transformed Colony : Sierra Leone As It Was and As It Is," the editor of the *Sierra Leone Weekly News* makes some interesting remarks, highly eulogizing the author of the work, Mr. T. J. Alldridge.

Speaking of a successful operation on a native for elephantiasis, Mr. Alldridge says : "It is this sort of thing that is doing so much to open the eyes of the people, and to show them what science and not fetish can do."

Of the "civilizing" process connected with the trading carried on by foreign merchants, the author tells us some things that apply to all intercourse between native tribes and "civilized" traders. "What has become," he asks, "of those beautiful hand-made country cloths, with their quaint and elegant patterns, that used to be so much sought after by Europeans?" As a matter of fact, the natives have been induced to go into growing cotton for the English market, and in return are importing the British manufactured colored yarns, etc. The native pottery has gone the same way.

The native Sierra Leonean is a born trader, we are told, but the immigrant Syrians are ousting him from this resource. The Syrian saves where the Sierra Leonean squanders. The height of the ambition of the latter is to imitate his European rulers by wearing up-to-date costumes quite unsuitable to the

climate, while the Syrian wears a working man's suit even on Sundays, and a cotton print gown with a colored handkerchief tied round her head suffices for his wife.

These complaints are common all over the world where people from an old country invade a new one. They are inseparable from the given conditions ; but certainly, under the British rule, the people of Sierra Leone seem to be making steady progress.

Another Catholic priest has given up his hope of salvation hereafter to satisfy his cravings for happiness in this life. A priest of Trenton, New Jersey, Alphonse N. Consolazio, who came from Europe two years ago charged with a mission from Rome, fell a victim to the charms of a sixteen-year-old maiden, Katherine Johan, of Trenton, and married her, sacrificing, of course, his prospects in the church. It seems a pity that the church authorities do not see their way to permit priests to marry. Such a course would save an immense amount of the vice and hypocrisy which now afflicts every Catholic community, though nothing would appear likely to eradicate altogether the sexual offences which are inseparable from the preacher's business.

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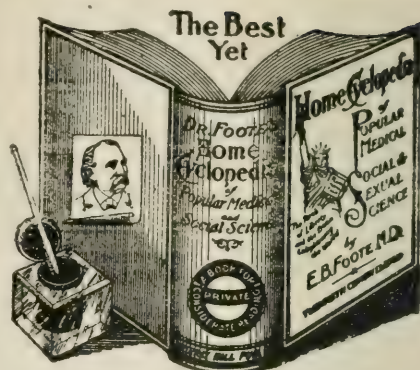
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LOVE OF JUSTICE TAKING THE PLACE OF RELIGION.

The decay of religious faith and the prevailing loss of interest in spiritual affairs will, indeed, account for the dethronement of the minister of religion from his pre-eminence. But there has been no corresponding decay in the legal sentiment of the American people. Indeed, the administration of justice has, in a way, taken the place of religion as our chief concern. Never was the law more revered, never has there been more interest in the courts and their proceedings, never a higher regard for the judicial office than prevails among us to-day.

PROF. KIRCHWEY, of the Columbia Law School,
In address to the American Bar Association.

CANADA'S AGE OF EXPANSION AND GRAFT.

It is but natural that Canada should follow the lead of older and bigger countries in the matters of political and commercial monopoly, with their inevitable concomitants of corruption and graft. That its age of borrowing money and expending it upon vast schemes of expansion and "development" should also be an age of public corruption and robbery was equally natural. And that its boasted moral and religious excellence should be but the shallowest of skins of hypocritical pretence, used by the exploiters of the ignorance, prejudice and greed of the masses, is but a corollary of these conditions.

Any observer, indeed, must have seen that, from the day of the inauguration of the Dominion of Canada, itself born in partizan intrigue and corruption if conceived in honesty and patriotism, there has been a steady progress in the extent and boldness of the fraudulent operations of the political schemers who have been supposed to guide its destinies, but who have done little else than foster the robberies of the capitalists and

monopolists who have amassed their millions at the expense of the public.

In every country religion, ignorance, corruption and tyranny have formed the combination that has impoverished the people and reduced them to the condition of willing slaves of bigots and plutocrats.

In Canada, with many outward signs of prosperity, owing to the lavish expenditures now being made, there is a large amount of poverty and distress, of vice and crime. The gaols and asylums, hospitals and almshouses are full to overflowing, and the newspapers are constantly appealing for funds to aid innumerable charitable schemes.

Perhaps the most significant sign of the degeneration is the immense sum constantly being raised for building churches and for other religious purposes. In our opinion, a religion that only exists because its churches are built or its preachers supplied by the aid of charitable gifts is only a sham, and is but a sign of the moral degradation of its professors.

THE OTTAWA PRINTING BUREAU GRAFT.

During the past few weeks several cases have occurred that illustrate our remarks. One was the exposure of wholesale frauds in the stationery department of the Ottawa Printing Bureau. In this case the loss to the Government will in all probability amount to a million dollars, but, as in some other cases, an official inquiry will whittle down the loss until people will begin to wonder why the chief culprit, Gouldthrite, should have been so foolish as to run away and commit suicide.

It is remarkable that this is the second similar scandal that has disgraced the same department. Its first manager, Senecal, was a fugitive from justice for various frauds, and the firms which had supplied type and machinery to the Bureau and had paid him large "rake-offs" were threatened with proceedings to enforce repayment, but nothing ever came of the threats. The political machine was too strong—and too corrupt to permit inquiry.

One official there was, the late Auditor-General McDougall, who refused to lend himself to such nefarious work and tried to enforce honest methods in the public business; but he was compelled to retire. The Laurier Government wanted a man

whose chief object would be, not to protect the public funds, but to protect the Government.

What seems clear in all these cases is the fact that, with a vast army of well-paid officials, not the slightest attempt has been made to introduce an efficient system of bookkeeping in the public business, without which it is impossible to prevent frauds; and every effort is made by the Government to hide the facts and belittle the extent of the losses whenever a case of malfeasance occurs.

The most disheartening thing about this business is the fact that the same spirit animates the rank and file of both political parties, who are willing to condone any invasion of the public purse or of public rights if only it be perpetrated in the interests of their own party.



TORONTO EXHIBITION ASSOCIATION FRAUDS.

Another case is that of the Toronto Exhibition inquiry, now just reported upon by Judge Winchester. It will be remembered that about two years ago the Treasurer of the Exhibition Association, Colonel Leslie, was found to be deficient in his cash account to the extent of over \$10,000, this sum being paid over by his wife. But it was felt that a searching investigation ought to be made into the accounts where such a gross misuse of funds had been possible, and two "accountants," Henry Barber and Harry Vigeon, were appointed to make a searching examination of them. Although these two men charged a very heavy sum for their work, and excited much indignation by some needless recommendations, it was found that some further inquiry was necessary, and Judge Winchester was appointed to make it.

Judge Winchester's report has just been issued. As might have been expected, it proves that the system of bookkeeping was very faulty, but he also severely censures the auditors, the special auditors especially, for their gross carelessness. The latter gentlemen appear to have missed several items, one cheque for \$2,000 being entirely overlooked.

One explanation only seems possible. Imagining that the expensive special audit would be a final one, the auditors took the opportunity of "letting down lightly" some of their fellow Masons. If this is not the truth, then they should be struck off the roll of Chartered Accountants for incompetence.

On all hands the evidence is overwhelming that all these cases of fraud by public officials are regarded with indifference by the people generally, and are openly defended when perpetrated by partisans; and this bespeaks a very low moral tone among all classes of the people.

THE METHODIST BOOK ROOM PRINTING FRAUDS.

Perhaps the most interesting part of the Judge's report is that relating to the printing contracts. Tenders for these were advertized for, and the Methodist Book Room, the Mail Job Co., and the Bryant Press were the three competitors. In nearly every case the same course was followed. The Bryant Press was the lowest tenderer, but the Methodist Book Room was allowed to put in a second tender a cent or two below the Bryant Press figures, and thus secured the contract.

One sample will suffice. For 7,000 prize lists, the Methodist tender was \$3.50 per page; that of the Bryant Press was \$3.48. The Methodists were then asked for a second tender, and offered a price of \$3.47. In view of such figures, closely followed on several occasions, who would believe Mr. Orr, the Exhibition Manager, when he told Judge Winchester that his sole object had been to secure the lowest price; or the Book Room foreman Cope, who told the Judge that Mr. Orr had not shown him the Bryant Press figures. If these gentlemen were not committing perjury, why did not Mr. Orr go back to the Bryant Press and ask for a second tender, and how did the Book Room foreman know that a reduction of three cents per page was all that was needed to secure the job?

We suppose the Methodist Book Room is too sacred an institution to permit Judge Winchester to press these gentlemen too closely on their dishonorable and fraudulent scheme. That the Methodist Book Room should resort to such dishonest methods we might naturally expect; but that trusted officials of a large institution such as the Toronto Exhibition Association should lend themselves to these methods without any public reprobation proves how deeply-rooted is the tree of graft in pious and priest-ridden Canada.

And who can be surprised that with such an intolerable lot of sack in the shape of pious cant and hypocritical preaching there should be so small a modicum of the bread of honesty and virtue? Men see the evil and mercenary actions of the

preachers, and who could expect them to follow precepts so vastly different from those actions? We may expect the church to begin to reform the world after it has commenced its own much-needed reformation.

THE INDEX OF CIVILIZATION.

The question has often been asked, "What is civilization?" and it has received innumerable answers covering every phase of moral, intellectual and religious life and material prosperity and progress. Improvements in the arts and sciences, in international communication, and in wealth accumulation are all used as signs of "our modern civilization;" but we think it may be truly said, without any exaggeration, that while all of them may have an indirect bearing upon civilization, they are in no sense a direct index of it, and are often signs rather of degeneracy than of an advance towards better things.

If, indeed, we agree that civilization is that state of society in which the one object of the leading thinkers and governors is to achieve the greatest possible happiness for the greatest number of people, then we must admit that all our material prosperity can be reckoned only as so much opportunity that has been utilized chiefly for class dominance, and has been used as often for the oppression of the masses as for their benefit.

At the present time, with more available means for happiness for all men, the gulf between the masses and the classes is perceptibly widening, and with less of security for both. Both are little else than puppets that allow themselves to be played with by a set of soulless pirates who run a reckless race for wealth.

IS HAPPINESS ATTAINABLE?

While preachers and politicians unite in teaching the masses that labor is the necessary condition of human life, and to enforce their doctrine show how hardly worked the wealthy and privileged classes really are, and while there is no question that wealth does not always bring happiness or freedom from work, worry, or difficulties that mar men's lives, there is the unquestionable fact that the miseries of the wealthy as well as of the laboring classes are largely due to their own sins both

of omission and of commission, though of the laboring class it may be said that their troubles often arise from circumstances totally beyond their control.

If happiness consists in the fulfilment of desire, and if it depends ultimately upon the secure possession of its object, then we are entitled to say that those who have acquired more than a fair competence and still hunger for more are irrational beings who bring troubles upon themselves by their inordinate greed. If happiness can in any measure be attainable, such persons can never attain it either on earth or in any possible heaven. At its best, their happiness must be akin to that of the Christian who gloats over the sufferings of his mother in hell.

It seems to be impossible that men should ever arrive at a uniform conception of the highest objects of human life and the best means of attaining them and thus securing happiness. Still, there cannot be two opinions as to the fact that any approach to it can only be made by means of the freest and most untrammelled discussion of the various views held upon this subject by different individuals. In this view, the greatest degree of free speech, with all its implications, is the first step towards progress in civilization.

NO CIVILIZATION WITHOUT FREE SPEECH.

We say, "Free speech, with all its implications," for it is very clear that many of our "pastors and masters"—magistrates and policemen—are of opinion, not only that speech should not be free, but that literature, the arts and the drama should all be indulged in by the public only after subjection to the censorship of Policeman 91 or Inspector Stewart.

In other words, our self-appointed moral and religious wet nurses proclaim that Archibald, the Canadian Comstock, and his spies, mostly uncultured ploughmen or immigrant laborers, are better judges of what is proper mental food for the people than are the educated classes themselves. Such a condition of things is a travesty on civilization, and shows that the vast mass of our people are still but a short step from the region of mediæval feudalism.

Freedom of speech, in our view, is the one tangible index of the mental condition of a people and their progress in civilization. In no conceivable civilized state would men be com-

pelled to listen to views from which they differed ; but when men and women are barred from expounding their views to a sympathetic audience in a rented hall—as in Miss Goldman's case—it shows that the worst elements of political and religious tyranny are in control, and that the masses are too ignorant to understand that their freedom is gone and their boasted Constitution and Declaration of Rights are but so much waste paper.

In this matter of free speech Canada seems to be about on a par with the States, though here the religious forces would appear to be making greater headway. From many points in the States we hear of efforts being made by morality-mongers to stop all Sunday amusements, street cars, etc., but with little success. In Canada, the rational enjoyment of the Sunday holiday is almost entirely a thing of the future, and can only be achieved after a signal defeat of the church, for at present the masses are in the hands of the preachers like clay in the hands of the potter. Even the trades unions are afraid to antagonize the preachers, whose assistance they sometimes invoke, fancying perhaps that the church may for once forget its old-time and world-wide policy of feathering its own nest on every occasion and at anybody's expense.

EVIL INFLUENCE OF THE RELIGIOUS MORALITY-MONGER.

How wide-spread is the moral degradation arising from the dominance of the church may be seen in many directions. In one case, that of the exemption from taxation of church property, the exemption has been extended, not only to charitable institutions, but to every organization that can claim any sort of education as part of its business. Thus, a short time ago a man who had opened a "fencing academy" applied for and obtained exemption from taxation on the ground that his academy was an educational institution !

Private boarding schools and music-teaching schools, run entirely for the profit the business brings in, obtain exemption from taxation on the same ground ; and it seems only a question of time when butchers and bakers and bootmakers may claim tax exemption on the ground that they are educating the taste of the public in their several lines of business.

Another flagrant case of this sort has just occurred in Toronto, where the "International Academy of Music" claimed

tax exemption because, as it was said, it was not a profit-making business. "The profits were donated to educational purposes by increasing the salaries of the staff!"

Thus, if half a dozen men carry on an educative business and agree to divide the profits among themselves as salary increases or bonuses, a mild sort of perjury will enable them to escape their just share of taxation. For this state of things the church, by dishonestly obtaining its tax exemption, is directly responsible; and it is certain that until some notions of honesty and honor enter the heads of the church leaders and induce them to recommend a more honest course to their people, the poison will spread further and further, undermining the foundations of public trust.

It has been said that "Charity covereth a multitude of sins," but we may far more truly say that "Piety hideth a mountain of hypocrisy, deceit and fraud."



THE DAILY PRESS AND THE ANTI-GAMBLING BILL.

The daily press was inoculated by the virus of this disease of pious hypocrisy and fraud many years ago, and with its political pull was enabled to secure—not tax exemption, but—free delivery for their papers, a far more costly item, and a privilege only partially enjoyed by their less powerful contemporaries. Now it has secured another privilege, also a valuable financial asset, and one violating a recently passed law.

The Miller Anti-Gambling Bill makes it a crime to print, publish or sell racing "tips" or selections of winners, but the daily papers continued to do all these things as if no such law had been passed. With the publishers of some professional tips, the publishers of the dailies were haled to court to answer for their breach of the law. Strangely enough, the magistrate decided that it was perfectly legal for a daily paper to publish the "tips" as part of its general information, but heavily fined the publisher of the professional sheet because it was devoted entirely to racing information.

According to this modern Solomon, it is perfectly right to give lessons in gambling on horse-races if accompanied by columns of abuse of political opponents, pages of demoralizing rubbish about prize-fights, verbatim reports of divorce cases and murder trials, and other choice morsels, but if the

gambling news is not so accompanied it is against the law and highly reprehensible.

This is of a piece with the law in the States, where a judge sentenced a man to imprisonment for printing a passage from the Holy Bible and mailing it to a clergyman who had denied that there was anything obscene in the Bible.

This shows the hypocrisy of the whole morality business. Anything goes—so long as our friends want it and profit by it. "You claw me and I'll claw you," is the understanding; and in return for columns of gratuitous advertising of pulpit slush the daily paper is allowed to continue "corrupting the morals of the rising generation" by publishing their "tips" on horse-racing events.



THE MONTREAL EUCHARISTIC CONGRESS.

A funny story comes from Montreal. At a recent meeting of the City Council a plot was disclosed, said to have been organized by some Masonic lodges, to bring discredit upon the Eucharistic Congress about to be held in Montreal, by inducing some of the innocent priests who will attend the Congress to the number of some thousands, into various sorts of immoral enjoyments during their stay in the big city. After discussing the alleged plot the Council appointed a special committee to investigate it and report at once.

The Montreal *Gazette* of July 20 had this appropriate editorial on the subject :

A RIDICULOUS PROPOSITION.

The City Council has made itself the laughing stock of the continent by its action in ordering an investigation into the charge that certain Masonic lodges in Montreal have entered into a conspiracy to destroy the effect of the Eucharistic Congress by bringing humiliation upon its members. There are some people in Quebec who regard a Free Mason as an agent of the devil, whose purpose is to destroy Christianity. The council has made itself their ally and helper in a matter that can only end in its humiliation. Were Free Masons the evil persons assumed, their conspiracy could not be effectively investigated or punished by a municipal body. The criminal courts deal with conspiracies. And were the Free Masons combined to humiliate the congress they would hardly seek to do it by the means suggested, the mention of which in such a connection implies that the leading members of the Catholic Church, cleric and lay, are such innocents as not to be capable

of going about unattended, or else that they are hypocrites of vile instincts.

There must be men of sense in the City Council, who can see that to hold such an investigation as is proposed is an insult to the members of the Eucharistic Congress as much as to the Free Masons. They should use their influence to stop, if that is possible, a proceeding that will only bring their body into contempt.

We fully agree with the *Gazette*, but would add that we feel quite sure the Masons know that no such plot is at all necessary. Catholic priests the world over know how to get into all the trouble of the sort contemplated that they have a mind to, and they are past masters of the art of getting out of it without bringing their church into discredit with their parishioners. As to others, a straight denial is all that they ever attempt.

INTERNATIONAL AND UNIVERSAL CONGRESS OF FREETHOUGHT.

Brussels, Belgium, August 21-24, 1910.

FOUNDERS : D. M. Bennett, United States ; Giovanni Bovio, Italy ; Charles Bradlaugh, England ; Louis Büchner, Wilhelm Liebknecht, Germany ; Moleschott, Italy ; César de Paepe, Belgium ; Ch. Renouvier, Spain ; Carl Vogt, Switzerland.

Office : 50 Rue du Remblai, Brussels, Belgium.

In issuing a call for the International Freethought Congress to be held at Brussels, Belgium, this coming August, M. Léon Furnemont, the General Secretary, says in part :

“The International Congress of Freethought which met at Prague, Bohemia, in September, 1907, decided upon Brussels as the place of meeting of the 1910 Congress.

“This Congress, the fifteenth organized by the International Federation, marks the thirtieth anniversary of that federation, as well as the twenty-fifth anniversary of the Belgian Federation.

“Since its foundation the International Federation has organized the Congresses of Brussels, 1880 ; London, 1882 ; Amsterdam, 1883 ; Anvers, 1885 ; London, 1887 ; Paris, 1889 ; Madrid, 1892 ; Brussels, 1895 ; Paris, 1900 ; Geneva, 1902 ; Rome, 1904 ; Paris, 1905 ; Buenos Ayres, 1906 ; and Prague, 1907. It has thus directed, with the assistance of masters of human thought, an immense movement of intellectual and social emanci-

pation, which directs the attention of the people to the domination of religious dogmas and of the Churches.

"Our fifteenth Congress takes on special importance from the fact that it should be, besides being the periodical re-union of the world's militant rationalists, a Jubilee Congress.

"It should, moreover, be a precious encouragement for the Freethinkers of Belgium, which, by means of unjust and fraudulently maintained laws, is kept under the abominable yoke of clericalism and of the Roman Church.

"The order of the day of the Congress contains one sole question, but its importance and its reality will suffice to furnish the theme of many fruitful debates. It is :

"Of Liberty of Conscience and its Guarantees in Various Countries.

"A series of demonstrations and festivities will be arranged, one of the former being the placing of a commemorative tablet to the Freethought martyr, Francisco Ferrer, in the Grand Place of Brussels, on the same spot on which, in the 16th century, perished those two other victims of Romish intolerance and Spanish fanaticism, the Count of Egmont and the Count of Hornes.

"A special committee has been appointed to assist in the accommodation of those attending the Congress, and to make their visit to Brussels agreeable.

"The assessment to the Congress funds has been fixed at 10 fr. (\$2.00) for societies, and 5 fr. (\$1.00) for individuals."

An International Universal Exhibition is now open in Brussels, and we hope to hear that a large attendance of Freethinkers has made the Congress an epoch-marking event.

THIRTEEN PERSONS IN THIS TRINITY.

In a village where there was a convent with thirteen brothers, the son of a washerwoman was studying the catechism : "How many persons are there in the Trinity?" asked the vicar. "Thirteen," replied the urchin. "Thirteen! For example—what do you say, you little rogue?" "Yes, monsieur, there are thirteen, because my mother washes the linen for all of them." "Ah! but those are the brothers of the Trinity, booby." "Well, are the brothers not persons?"—*A Lanterna* (in *La Pensée*).

PROMOTION BY SENIORITY.

In a certain locality in Andalusia a colonel died, and the priest—who was very careful of the souls of his faithful ones as well as of the finances of his church—came to visit the colonel's son, who was a captain. "It is necessary, my brother, that masses should be said for the repose of the soul of your father." "Yes," responded the captain. "And to repeat over the tomb three dozen of responses." "Yes." "By these means the soul of the deceased will at once be got out of purgatory." "Yes." "Well, all this will cost—." "And I must pay for it all, father?" "Naturally." "Then leave my father in peace. He will pass to heaven as he has passed from one grade to another in the army—by seniority."—*A Lanterna* (in *La Pensée*).

A NEGLECTED POET.

—:O:—
 BY MIMNERMUS, IN LONDON "FREETHINKER."
 —:O:—

SOME years ago, that most kindly and discerning critic, Mr. Henry S. Salt, wrote an eulogistic account of the poetry of John Barlas, the neglected poet of democracy. It was hoped that the notice, which appeared in *The Yellow Book*, would lead to the publication of a selection from his writings, but nothing came of it. To-day there is a real danger that one of the fieriest and most outspoken singers of our time will pass out of the public remembrance. To avoid such a catastrophe it is well to recount Barlas's claim to recognition. As a sonneteer he is only rivalled by the greatest of his contemporaries, whilst the quality of his other verse is such that he is entitled to fuller consideration than has been accorded to many another poet of democracy.

Maybe, the chief factor against the public recognition of Barlas's verse lay in the fact that the volumes were published in an obscure provincial town, and that few copies ever got into circulation. Even now, the only place where anything approaching a complete set of his writings can be found is the British Museum. Another factor is their outspokenness. For Barlas is a Radical of Radicals, and, like most poets, he wears his heart upon his sleeve. This means much when most of the newspapers of the country are in the hands of the Tories and the Church party, and when professedly Liberal organs are run in the openly avowed interest of the Nonconformist Conscience. There is much to upset the Chadbands and the Cadburys in the pages of Barlas's work. For this poet is not a drawing-room minstrel. He is anarchistic in tone, and, while tender and compassionate in tone towards all that is simple, human, and compassionate, he is fierce and vindictive in his scathing hatred of hypocrisy and tyranny. Throughout his songs resounds the cry of liberty, the utter abhorrence of priestcraft and kingcraft in every shape and form. Listen :

"Freedom is come among us. Winged from hell
 She rises with the serpents in her locks ;
 Kings, priests, republics, with her fiery shocks,
 She breaks and scatters daily. This is well.
 But, though all other false dominions fell,
 There is one tyranny based on rocks
 Of nature and necessity that mocks
 And breaks all waves that 'gainst its base rebel—
 The union of the drove against the deer
 That follows not their path, of bird with bird
 Against the lonely one of alien song.
 The league against the brave of those that fear,

The hate for isolation of the herd,
This banding of the weak to crush the strong."

This is the work of a daring singer of revolt and rebellion, a flouter of convention, a mocker of authority. He has, however, other strings to his lyre. Here is a stanza from "The Golden City":

"They be happy men that dwell there,
In that serene abode ;
They have neither heaven nor hell there,
Nor fear of friend or god ;
Each by his soul's light steering,
Not resting, neither veering,
Nor coveting, nor fearing
The recompense or rod."

In quite another vein is the poem "Magdalen to her Sister":

"She is gone out of sight, out of mind,
There is none the remembrance to keep
Of flowers blown away by the wind—
Poor desolate flower, let her sleep ;
I am left, and I only, to weep.

"Well, no more she shall thirst now nor fast,
And she feels not the sin and the shame,
And my heart when it breaks at the last
Shall be found writ in fire with her name,
And on man and on god be the blame."

One of the most characteristic poems is "Le Jeune Barbaroux," one of the ablest of the Girondists:

"Bright-haired Apollo with the hero's eyes
That dreamest dreams too fair for earthly skies,
Man free and equal, all things fair and true,
What shadows dark across thy dreams arise ?
Young Barbaroux.

"Freedom, her arms outstretched, but lips firm set ;
Freedom, her eyes with tears of pity wet,
But her robe splashed with drops of bloody dew ;
Freedom, thy goddess, is our goddess too,
Young Barbaroux.

"Freedom, that bore the robe from kings away,
That clothed the beggar child in warm array ;
Freedom, the hand that raised, the hand that slew ;
Freedom, divine then, is divine to-day,
Young Barbaroux.

“ We drown, we perish in a surging sea ;
 We are not equal, brotherly, nor free ;—
 Who from this death shall stoop and save us ? who ?
 Thy Freedom, and the memory of such as thee,
 Young Barbaroux.

These are but a few extracts taken at random from Barlas's poems. Many other examples might be given if space permitted. Throughout his songs rings out clearly and unmistakably the challenge of Liberty. A dreamer of dreams, Barlas has given us something more than merely honeyed utterances. He has taught us soldiers of Freethought that it is good to act during life, and not to lie down and sulk. The call to arms vibrates with iron clang throughout his music, as in that of Shelley and Swinburne, and not entirely without result. As we march to battle against the hosts of superstition we are nerved to fresh endeavors by hearing the music of a poet.

THOUGHTS OF A THINKER.

—:O:—
 BY T. DUGAN, ALBANY, N. Y.
 —:O:—

XII. THE WORK OF LIFE AND DEATH.

This subject is worth a thorough examination, because it is of vast importance to all thinking people. At least, it was to me when first presented to my mind. We were taught to believe that nothing was of any importance to men in this world but the salvation of their souls. We were taught to believe that there was a war in heaven, and to make up the losses God sustained in that war men were created for the very purpose of increasing and multiplying. We were given to understand that the sun, moon and stars were also created to give us light, and that the earth was given us to supply all other wants. Such were the silly stories driven into the minds of children. This was the education they received, and it was necessary to believe every word of it in order to save their souls from perdition.

Now, I propose to show, that if it was not for life, and also for death, this world would not be a fit place to live in for any organized being—not even for a vegetable, for that matter. I propose to show, that if it was not for the energy inherent in dead and living matter, which transformed the gaseous matter which existed in the atmosphere into other forms, and by so doing purified the atmosphere, no air-breathing animal could exist ; and also, with the aid of death, transformed what was in a liquid form into a solid form, and in that way built up the world in the form in which we find it. I propose to show that life and death are at this work yet, and

will continue at it until this world shall be transformed into a solid and dead world—until it becomes as dead as the moon, and eventually finds its grave in the sun, from which it originally came forth. You will perceive that life and death are of some use—that they are a force or energy derived from nature to perform their part in the work of evolution.

You have all, no doubt, held in your hands a piece of limestone, marble, chalk, onyx. Do you know that all those substances were at one time constituents of the waters of the oceans, though they now form our mountains the world over. If you examined any portion of those waters you would never have an idea that such was the case, for you would be unable to distinguish the least particle of lime in it.

When life appeared, and death followed, those waters underwent a change. If you examine a piece of chalk or a piece of limestone, you will find it made up of infinitesimal particles of the remains of living beings which formerly lived in the seas, and the lime of which they are composed was extracted by the living animals from its waters, and is now stored up in solid form and constitutes our mountain ranges throughout the world. For what are now our mountains, were at one time the bottoms of the oceans, which were then the graves of all that lived and died. If life did not exist, this substance—limestone—would remain forever a constituent of the water. It was life—that is, life and death combined—which did the work. You will see, if you go to Florida, vast masses of coral. All Florida is composed of it. It was all extracted by living beings—infusorial animals called corals; and they all, as they performed their work, found their graves in it, as we can see when we examine a piece of it.

Take a piece of chalk, pulverize it, and take a grain of it, and place it under a microscope, and you will perceive it to be made up of the remains of those animals which extracted the material from the waters in which they lived and died, during the cretaceous period of the world's history. In the Pacific are coral reefs thousands of miles in extent, all of which have been produced by those infusorial animals named corals. The chalk cliffs of England—in fact, of all over the world—came in the same way during the cretaceous period.

The rocks over which Chicago is built are made up of coral of a red color, proving that an ocean was there at one time. Upon this coral rock there has been deposited the refuse left by the retreating ice of the last Glacial period, hundreds of thousands of years ago. This refuse, called "Moraines," lies at a depth of over one hundred feet upon this coral rock. It consists of the materials of rocks ground by the moving glaciers of that great ice age, which lasted, before it retreated, over eighty thousand years. So you can perceive that life and death helped to make and form

this world as we find it, and that it was not made in the manner stated in that fable-book called the Bible.

Then, again, "Man" existed during and preceding this ice age, to prove which we have his very tools in a rough stone, which we find in the drift following this age of ice. Man was not then as we find him to-day, but an animal between the present man and the ape. He was an undeveloped man, covered with hair all over his body, as the pictures he left of himself prove, and which can be found in caves, together with those of extinct animals who formerly lived upon the earth, and became extinct hundreds of thousands of years ago. All of which proves that the Biblical idea concerning man is utterly false.

I now ask : What about our coal deposits? The materials of which these deposits are made up were once constituents of our atmosphere, and consisted of carbonic acid, or oxide of carbon—that is, carbon and oxygen combined. Such being the fact, I ask : What power extracted them from that atmosphere and stored them up in a solid form, in the form of what we call coal?

To answer this question is very simple. Vegetable life did the work, and that could not be performed without the energy of the sun, in the form of light and heat, electricity and magnetism, or all combined. Some of these coal deposits have a thickness of 15,000 feet. Then there is petroleum, all of which was extracted by the internal heat of the earth from the coal deposits, following which extraction the coal was transformed into that quality we term "anthracite," or crystallized coal.

Compare these facts with the story the church has to tell. You can see plainly that the church has been established upon myths and fables. The church cannot get around those facts under any circumstances. They are as plain as the noon-day sun.

(To be continued.)

WHAT THE LIGHT REVEALED.

A story is told of a Methodist minister who was not sufficiently eloquent or businesslike to be approved by the presiding elder. Through the influence of the elder he felt sure he was appointed to a small and widely scattered settlement where there was much hard work and the results were necessarily meagre. One day he was commenting sadly on the narrowness of his opportunities to a friend, who said gravely that he ought to pray for light that he might see the hand of the Lord in his appointment. "I have, brother," he answered, "again and again. But so far," he added with a whimsical smile, "I've only had light enough to see the interfering hand of Elder Brown."

THE GOSPELS ACCORDING TO INGERSOLL.

I. THE GOSPEL OF MATTHEW.

ACCORDING to the church, the first gospel was written by Matthew. As a matter of fact, he never wrote a word of it—never saw it, never heard of it, and most probably never will. But for the purposes of this lecture I admit that he wrote it. I will admit that he was with Christ for three years; that he was his constant companion; that he shared his sorrows and his triumphs; that he heard his words by the lonely lakes, the barren hills, in synagogue and street; and that he knew his heart and became acquainted with his thoughts and aims.

Now, let us see what Matthew says we must do to be saved. And I take it that, if this is true, Matthew is as good authority as any minister in the world.

The first thing I find upon the subject of salvation is in the fifth chapter of Matthew, and is embraced in what is commonly known as the Sermon on the Mount. It is as follows:

“Blessed are the poor in spirit, for theirs is the kingdom of heaven.”
Good!

“Blessed are the merciful, for they shall obtain mercy.” Good! Whether they belong to any church or not? Whether they believe the Bible or not?

“Blessed are the pure in heart, for they shall see God.

“Blessed are the peacemakers, for they shall be called the children of God.

“Blessed are they which are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.” Good!

In the same sermon he says: “Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfil.” And then he makes use of this remarkable language, almost as applicable to-day as it was then:

“For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven.” Good!

In the sixth chapter I find the following, and it comes directly after the prayer known as the Lord’s prayer:

“For if ye forgive men their trespasses, your Heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive their trespasses.”

I accept the condition. There is an offer; I accept it. If you will forgive men that trespass against you, God will forgive your trespasses against him. I accept the terms, and I never will ask any God to treat me better than I treat my fellow-men. There is a square promise. There is a contract. If you will forgive others, God will forgive you. And it does not say you must believe in the Old Testament, or be baptized, or join the church, or keep Sunday; that you must count beads, or pray, or become a nun, or a priest; that you must preach sermons or listen to them, build churches or fill them. Not one word is said about eating or fasting, denying or believing. It simply says, if you forgive others, God will

forgive you. And it must of necessity be true. No god could afford to damn a forgiving man. Suppose God should damn to everlasting fire a man so great and good that he, looking from the abyss of hell, would forgive God,—how would a God feel then?

Now, let me make myself plain upon one subject,—perfectly plain.

For instance, I hate Presbyterianism, but I know hundreds of splendid Presbyterians. Understand me. I hate Methodism. and yet I know hundreds of splendid Methodists. I hate Catholicism, and like Catholics. I hate insanity, but not the insane.

I do not war against men. I do not war against persons. I war against certain doctrines that I believe to be wrong. But I give to every other human being every right that I claim for myself.

The next thing that I find is in the seventh chapter of Matthew and second verse : “For with what judgment ye judge, ye shall be judged ; and with what measure ye mete, it shall be measured to you again.” Good ! That suits me !

And in the twelfth chapter of Matthew : “For whosoever shall do the will of my father that is in heaven, the same is my brother and sister and mother. For the son of man shall come in the glory of his father with the angels, and then he shall reward every man according——.” To the church he belongs to? No. To the manner in which he was baptized? No. According to his creed? No. “Then he shall reward every man according to his works.” Good ! I subscribe to that doctrine.

And in the eighteenth chapter : “And Jesus called a little child to him and stood him in the midst ; and said, ‘Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.’” I do not wonder that in his day, surrounded by scribes and Pharisees, he turned lovingly to little children.

And yet, see what children the little children of God have been. What an interesting dimpled darling John Calvin was. Think of that prattling babe, Jonathan Edwards ! Think of the infants that founded the Inquisition, that invented instruments of torture to tear human flesh. They were the men who had become as little children. They were the children of faith.

So I find in the nineteenth chapter : “And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? There is none good but one, that is God ; but if thou wilt enter life, keep the commandments. He saith unto him, Which?”

Now, there is a fair issue. Here is a child of God asking God what is necessary for him to do in order to inherit eternal life. And God said to him, Keep the commandments. And the child said to the Almighty, Which? Now, if there ever has been an opportunity given to the Almighty to furnish a man of an inquiring mind with the necessary information upon that subject, here was the opportunity.

“He said unto him, Which? And Jesus said : Thou shalt do no murder ; thou shalt not commit adultery ; thou shalt not steal ; thou shalt not bear false witness ; honor thy father and thy mother ; and Thou shalt love thy neighbor as thyself.”

He did not say to him, You must believe in me—that I am the only-

begotten son of the living God. He did not say, You must be born again. He did not say, You must believe the Bible. He did not say, You must remember the Sabbath day to keep it holy. He simply said, "Thou shalt do no murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness. Honor thy father and thy mother; and Thou shalt love thy neighbor as thyself." And thereupon the young man, who I think was mistaken, said to him, "All these things have I kept from my youth up."

What right has the church to add conditions of salvation? Why should we suppose that Christ failed to tell the young man all that it was necessary for him to do? Is it possible that he left out some important thing simply to mislead? Will some minister tell us why he thinks Christ kept back the "Scheme?"

Now comes an interpolation. In the old times, when the church got a little scarce of money, they put in a passage praising poverty. So they made this young man ask, "What lack I yet?" and made Jesus answer, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven."

The church has always been willing to swap off treasures in heaven for cash down. And when the next verse was written the church must have been nearly bankrupt. "And again I say unto you, it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." Did you ever know a wealthy disciple to unload on account of that verse?

And then comes another verse, which I believe is also an interpolation: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Christ never said it. Never. "Whosoever shall forsake father and mother!" Why, he had just said to this man that asked him, "What shall I do to inherit eternal life?" among other things, "Honor thy father and thy mother." And we turn over the page and he says, If you will desert your father and mother you shall have everlasting life. It will not do. If you will desert your wife and your little children, or your lands—the idea of putting a house and lot on an equality with wife and children! Think of that! I do not accept the terms. I will never desert the one I love for the promise of any god.

It is far more important to love your wife than to love God, and I will tell you why. You cannot help him, but you can help her. You can fill her life with the perfume of perpetual joy. It is far more important that you love your children than that you love Jesus Christ. And why? If he is God you cannot help him, but you can plant a little flower of happiness in every footstep of the child, from the cradle until you die in that child's arms. Let me tell you to-day it is far more important to build a home than to erect a church. The holiest temple beneath the stars is a home that love has built. And the holiest altar in all the wide world is the fire-side around which gather father and mother and the sweet babes.

There was a time when people believed the infamy commanded in this frightful passage. There was a time when they did desert fathers and mothers and wives and children. St. Augustine says to the devotee: Fly

to the desert, and though your wife put her arms around your neck, tear her hands away; she is a temptation of the devil. Though your father and mother throw their bodies athwart your threshold, step over them; and though your children pursue, and with weeping eyes beseech you to return, listen not. It is the temptation of the evil one. Fly to the desert and save your soul. Think of such a soul being worth saving. While I live I propose to stand by the ones I love.

There is another condition of salvation. I find it in the twenty-fifth chapter: "Then shall the King say unto them on his right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." Good!

I tell you to-night that God will not punish with eternal thirst the man who has put the cup of cold water to the lips of his neighbor. God will not leave in the eternal nakedness of pain the man who has clothed his fellow-man.

For instance, here is a shipwreck, and here is some brave sailor who stands aside and allows a woman whom he never saw before to take his place in the boat, and he stands there, grand and serene as the wide sea, and he goes down. Do you tell me that there is any God who will push the lifeboat from the shore of eternal life, when that man wishes to step in? Do you tell me that God can be unpitying to the pitiful, that he can be unforgiving to the forgiving? I deny it; and from the aspersions of the pulpit I seek to rescue the reputation of the Deity.

Now I have read you substantially everything in Matthew on the subject of salvation. That is all there is. Not one word about believing anything. It is the gospel of deed, the gospel of charity, the gospel of self-denial; and if only that gospel had been preached, persecution never would have shed one drop of blood. Not one.

According to the testimony, Matthew was well acquainted with Christ. According to the testimony, he has been with him and his companions for years, and if it was necessary to believe anything in order to get to heaven, Matthew should have told us. But he forgot it, or did not believe it, or he never heard of it. You can take your choice.

In Matthew we find that heaven is promised first, to the poor in spirit. Second, to the merciful. Third, to the pure in heart. Fourth, to the peacemakers. Fifth, to those who are persecuted for righteousness' sake. Sixth, to those who preach and teach the commandments. Seventh, to those who forgive men that trespass against them. Eighth, that we will be judged as we judge others. Ninth, that they who receive prophets and righteous men shall receive a prophet's reward. Tenth, to those who do the will of God. Eleventh, that every man shall be rewarded according to his works. Twelfth, to those who become as little children. Thirteenth, to those who forgive the trespasses of others. Fourteenth, to the perfect: they who sell all they have and give to the poor. Fifteenth, to them who forsake houses, and brethren, and sisters, and father, and mother, and wife, and children, and lands for the sake of Christ's name. Sixteenth, to those who feed the hungry, give drink to the thirsty, shelter to the

stranger, clothes to the naked, comfort to the sick, and who visit the prisoner.

Nothing else is said with regard to salvation in the gospel according to St. Matthew. Not one word about believing the Old Testament to have been inspired; not one word about being baptized and joining a church; not one word about believing in any miracle; not even a hint that it was necessary to believe that Christ was the son of God, or that he did any wonderful or miraculous things, or that he was born of a virgin, or that his coming had been foretold by the Jewish prophets. Not one word about believing in the trinity, or in foreordination or predestination. Matthew had not understood from Christ that any such things were necessary to ensure the salvation of the soul.

According to the testimony, Matthew had been in the company of Christ, some say three years and some say one, but at least he had been with him long enough to find out some of his ideas upon this great subject. And yet Matthew never got the impression that it was necessary to believe something in order to get to heaven. He supposed that if a man forgave others God would forgive him; he believed that God would show mercy to the merciful; that he would not allow those who fed the hungry to starve; that he would not put in the flames of hell those who had given cold water to the thirsty; that he would not cast into the eternal dungeon of his wrath those who had visited the imprisoned; and that he would not damn men who forgave others.

Matthew had it in his mind that God would treat us very much as we treat other people; and that in the next world he would treat with kindness those who had been gentle and loving in their lives. It may be the apostle was mistaken; but evidently that was his opinion.

BOOK REVIEWS.

"AN APPEAL FOR TRUTH IN RELIGIOUS TEACHING."

WE have received a pamphlet with this title, being a lecture delivered before the Moncton, N.B., Freethought Club by Marshall J. Govang. The lecture has been well thought out and well written, and fully deserves the permanency given to it by being reprinted.

We have but few faults to find with Mr. Govang's lecture. The first is with the title. To appeal to preachers to tell the truth is just about as rational as to appeal to burglars to act honestly. We have known preachers who have admitted to us that they would willingly give up preaching religion if they could get a better job at preaching Freethought and truth. But such men are few in number. And with the majority family ties and social advantages are the all-important factors that keep them in the pulpit, even when they do not believe in the orthodox dogmas; though there is no reason to doubt that large numbers are honest slaves to the beliefs they preach as the vital truths of human life. To either class, how-

ever, the appeal for truth is an idle one. The one class preaches what it is paid to preach; the other believes it already possesses the truth, and is not open to argument.

On page 14 Mr. Govang says: "I am going to prove in this and future lectures that your ministers are keeping back much truth that you should know." We think he gives the preachers far more credit for knowledge than they deserve. Our experience of preachers leads us to think that as a rule they possess little knowledge of any real value to the mass of men. Their theological training has so warped their intellect that even when they acquire some knowledge of modern scientific progress, this is nullified by their religious prepossessions. Hardly a report of a sermon appears in the press that does not prove that the preacher is in reality grossly misinformed. And this view is corroborated by what Mr. Govang himself says on page 21:

"Why is it that men whose conversation shows the most pitiable ignorance are heard to scoff and jest at some of the grandest heroes of our race—at men who devoted their strenuous lives that those they loved might be improved, at men who occupy the highest places in the moral and intellectual attainments of the world? It is because the clergy have labored to impress upon their hearers the false idea that those who give up their creed are thereafter immoral, and that their deaths are embittered with terror and fear."

On page 23 Mr. Govang asks: "Is she [the church] seeking to make the human race grand and noble, so that they can better enjoy this life? Surely no student of history will declare that this has been the historic aim of the church? Then what is she trying to accomplish? I will tell you."

But, instead of answering his own question, Mr. Govang gives us some very good accounts of what the church has done and what she is teaching. Our answer is, that the church is a great business institution, subsisting on the superstition of the masses, and that, in order to maintain its financial stability and its social and political prestige, it is necessary to keep the masses as much as possible in the clutches of that superstition.

Mr. Govang gives a very good summary of the latest criticisms on the Bible from the works of the greatest Biblical scholars, which we shall take an early opportunity of reprinting.

Of all religions that have been produced by the egotism, the malice, the ignorance and the ambition of man, Presbyterianism is the most hideous.—R. G. Ingersoll.

Stay at home in your mind. Don't recite other people's opinions. See how it lies there in you, and if there is no counsel, offer none.—Emerson.

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

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In answer to numerous inquiries, the Editor begs to say that he is recovering, though not so rapidly as he had anticipated, and it will probably be another month or so before he will be able to get about with his accustomed vigor.

THE WAY TO LONDON TOWN:

One foot up and the other foot down,
That's the way to London town.

—Old Nursery Rhyme.

It was only a simple nursery song,
But it cheered my heart one day
When the task seemed hard and the journey long,
And the goal was far away ;
For just like the darling toddler small
Who is learning to wolk alone,
One step at a time, and that is all
We need for the end unknown.

Then leave to the morrow the morrow's share
In the task you have to do,
Content if to-day you can bravely bear
Its burden with courage true ;
With anxious haste you will strive in vain,
On Life's road your feet will tire,
But patience and pluck will surely gain
The prize of the heart's desire.

So whatever your London Town may be,
Toil on with a purpose high,
And step by step, as the way you see,
You will reach it by and by.
For one foot up and the other foot down,
With a heart that's true and bold,
Is still the way to London Town
As in nursery days of old.

—Mary Farrah, in "Good Words."

THE RELIGION OF THE FUTURE.

To my mind it is simply absurd for any man to answer with the slightest confidence the challenge of the inquirer : What is to be the religion of the future ? I have not the slightest idea. I am perfectly certain of my own ignorance, and I have a strong impression that everyone else is equally ignorant. I can see, as everyone else can see, that a vast social and intellectual transformation is taking place—and taking place, probably, with more rapidity now than at almost any historical period. I can dimly guess at some of the main characteristics of the period. I can discover some conditions, both of the social and the speculative kind, which will probably influence the result. I cannot doubt that some ancient doctrines have lost their vitality. . . . Doubtless all the old elements which the old belief contains will be somehow represented in the new crystalization of opinion ; but I envy, or rather I do not envy, the confidence of any man who takes upon himself to define its precise character.—Sir Leslie Stephen.

DARWINIAN PROBLEMS.

In respect of the great problems of philosophy, the post-Darwinian generation is, in one sense, exactly where the pre-Darwinian generations were. They remain insoluble. But the present generation has the advantage of being better provided with the means of freeing itself from the tyranny of certain sham solutions.—Huxley.

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PROFESSIONAL MORALISTS AND REFORMERS.

Every politician, every member of the clerical profession, ought to incur the reasonable suspicion of being an interested supporter of false doctrines, who becomes angry at opposition, and endeavors to cast an odium on free inquiry. Fraud and falsehood only dread examination. Truth invites it. Public discussion is the spear of Ithuriel; the fiend Imposture starts up trembling at its touch.

—THOMAS COOPER, "Liberty of the Press," 1830.

CHRISTIAN UNION IN DETAIL.

For very many years sporadic efforts have been made by preachers—who possibly could find no more irrational scheme to discuss—to bring about a union of the heterogeneous conglomerate of conflicting sects known as Christendom. In no case, however, have even the preliminary steps towards such a union shown anything more clearly than the hopelessness of the task.

Only in a few sects—such as the Scotch Free Kirk and the Methodists—have even slight schisms been more than partly closed up. In most other sects, the slight differences in creed which have led to the numerous schisms have only been accentuated by long standing. And yet the leaders of these cracked sects are the loudest in screaming for "Christian union," though they cannot reunite their own broken ranks.

The ground upon which the demand is made for union is usually said to be the greater "work for God" that could be accomplished by the larger organization. Interpreted into understandable English, this means that more restrictive legislation could be carried in the church's favor and a greater onslaught made on the public purse and political patronage.

Christians who have not sufficient honor and honesty to prevent them accepting public charity in support of their religion in the shape of tax exemption, amounting in Toronto to an average of nearly \$500 per annum, half rates in railway fares, etc., are not likely to have any scruples about robbing their fellow citizens in other ways if their larger organization could be accomplished. Only a few years ago the Canadian Methodist Conference made a demand upon the Government for a share of political patronage commensurate with their numbers. We have no objection to this, but what has it to do with the religion of the "meek and lowly?"

HIGH CHURCH AND LOW CHURCH—TRINITY V. WYCLIFFE.

Some time ago the religious world was startled by the announcement that the Anglican Church in Canada was to be made all-powerful by the union of the two theological schools where youths of all degrees of mental weakness are trained to become preachers according to High or Low Church views of the Anglican Prayer-book. An Ottawa man had promised to give \$200,000 if the two colleges could be united, and Provost Macklem, of Trinity, had outlined a scheme for carrying it out which he thought would be fair to both parties. But all his trouble has come to nought, and the Ottawa man who promised the \$200,000 has been notified that there is no chance of his object being attained.

Two hundred thousand dollars seems a large sum for even a wealthy church to throw away, especially when its donor's object was also the professed object of the church itself. But in this case we see the working of that spirit of bigotry and intolerance which causes Christian religionists to suspect the motives of even their Christian brethren.

WHY THE UNION FAILED TO MATERIALIZE.

Mr. Macklem's proposition was, that the staff of the new school to be established should consist of the staffs of the two colleges as they now exist, and that it should temporarily be governed by a council of bishops, etc., and forty-six members, one-half nominated by Wycliffe and the other half by Trinity.

This seems fair enough for anybody, but it brings out the lawyer-like and Christian-like suspicions of the Wycliffe Pope,

Mr. S. H. Blake, who objects that the scheme would "blot out Wycliffe College and the teaching for which it stands."

The Trinity men very reasonably reply that this objection involves the assumption that "all the bishops of the province and all their nominees on the council, with all those elected by the council itself, and at least one-half of the members elected by the Synods, would be opposed to the teachings of Wycliffe."

It seems clear that the framers of the scheme of union committed an unpardonable offence in not nominating Mr. Blake to a prominent position on the new council. He is practically the Knox, the Calvin, the Luther, the Pope of the Wycliffe sect, and to leave him out of the reckoning was a fatal error.

For, to-day as in former times, the mass of religious folk are but as sheep which follow their leaders without knowing or thinking about the road. One superstition is as good as another for most men, so long as it is the one believed in by their teachers and preachers, and the loudest-mouthed and most fanatical leader is likely to have the largest following.

HOW TO DEAL WITH CHURCH TRUST FUNDS.

It is, of course, known that much of the money raised to carry on Wycliffe College was given distinctly to oppose the teachings of Trinity, and how this difficulty should be overcome would be a puzzle for most people, but not for clericals. Trinity proposed to try and induce the donors to waive their objections, but if this plan left any difficulties, they might be met by an Act of Parliament.

This is a short and easy way of dealing with trust funds—especially when there is a prospect of getting an additional \$200,000 into the bargain.

A church official, and one who does a vast amount of work for his church without money payment, recently remarked to us, with a knowing wink, "Well, you know, when it comes down to the fine thing, we are all after the money, and as much of it as we can get. It is only hypocrisy to pretend otherwise."

And perhaps, after all, Mr. Blake, fanatic as he may seem, is wise in his generation in mistrusting those who would rob him of his pet hobby, when they show such small regard for

the opinions and rights and property of others. But how stands it with the union of Christendom?

THE CATHOLIC CHURCH THE ONLY UNIFIER.

We have often pointed out how, carried to a logical conclusion, all systems of supernatural belief are similarly founded and will result in similar conduct, especially as concerning heretics and unbelievers. Pretending to have knowledge of final truth and of the "will of God," opposition to the will of the priest assumes the form of defiance of God and merits the direst punishment.

It is only occasionally, however, that outside of the High Church branch of Anglicanism, any such sentiment finds open expression. Protestants as well as unbelievers have too often and too recently felt the power of the Catholic Church to permit them, like beaten dogs, to lick the hands that have smitten them; but occasionally even a Protestant preacher has too much logic in his mental make-up to prevent his prejudices making wreck of his reason.

Such a man appears to be Rev. Freeborough, President of the English Wesleyan Reform Union, recently held at Manchester, England, who declared it to be his firm belief that the Roman Catholic Church was "the most vital agency for the unification of Christendom." No other church, he said, had the machinery, the wealth, the tradition, and the ability to unite all the forces of the Christian church; and if that great power could be moved to meet the needs of humanity as he saw them, Christ's coming would be realized by the present generation.

As in so many similar cases, the conditions qualifying Mr. Freeborough's tentative prophecy take all meaning out of it except the plain acknowledgment of the impotence of the Protestant sects. If the Romish church could be made to view things as Mr. Freeborough sees them, there might be some hope that another miracle would follow, which would cause both Catholics and Protestants to see things from a humanitarian standpoint, instead of from one that is strictly trade-union and sectarian.

Whether "Christ's" second coming would do the world any more good than did his first appearance is a question that may perhaps become a valid subject of discussion when the

latter alleged fact has been raised to the status of acknowledged and verified historical fact.

Rev. Freeborough may be quite right in his opinion that the Catholic Church alone possesses the essentials for unifying Christendom ; but, in any case, it is quite certain that it is so far like its deity, that if it has the essentials it has not the will to utilize them, and if it has the will it has not the power.

FIRST APPEARANCE OF GOLDWIN SMITH'S GHOST.

When Goldwin Smith died and was buried so deeply under a shower of bouquets of eulogy, we felt little regret at the loss of a man who had done so much to unsettle the minds of his readers, and at the same time so little to soothe them and withal so much to deepen the shadow of orthodoxy that still holds so many people in thrall and fills them with either inane bliss or dismal forebodings. We felt that the eulogies were so extravagantly beyond any real merit in their object that they would inevitably bring a reaction when any student began to examine the record to find some grounds for such fulsome flatteries.

Hardly two months had passed, however ; the statue proposal seemed to have dropped, and everything pointed to Goldwin Smith's easy passage to a well-earned oblivion, when the New York *Sun* made his ghost walk in this lame fashion :

THE NEW YORK "SUN" ON GOLDWIN SMITH.

GOLDWIN SMITH'S LETTERS ON RELIGION.

"I heard Ingersoll," wrote Goldwin Smith in a personal letter to the editor of this newspaper. "He was extremely clever, but he did little good and has left little trace." Again, in sending one of the last of the remarkable series of letters to the *Sun* in which he discussed during a period of several years the greatest problems that concern the human mind, the destiny of man, the changing standards of religious faith, the immortality of the soul, Goldwin Smith said of that particular article :

"I believe nothing will be found in it impious by any man who does not hold—as no men of science, I suppose, do, and even Gladstone did not—by the inspiration and infallibility of Genesis. My special object, in fact, was rather to show before I went out of the world that I was not without religion."

After his accident he wrote :

"I feel that my state is still doubtful, and I do not wish to go out of the world as a reputed enemy of religion. This leads me to address to you one more letter—not a very long one—and to feel that its appearance as early as it would be convenient to you is on my own account to be desired."

There is surely no impropriety now in our publishing these private explanations of his attitude toward the subjects he was discussing and the audience he was addressing. They show the urgency of Goldwin Smith's wish to be misunderstood by no man as regards the character of his quest. Let us reprint the last paragraphs of the article referred to in the foregoing passage urging prompt publication :

"Morality, by which man must live if he is a social being and society is to hold together, may well be taken to be the rule of his maker, and thus in fact identified with pure and rational religion. If the author of man's nature is God, morality is the worship of God. Nor does this seem to exclude a truly religious frame of mind or even fraternity in spirit pious. *Credo quia impossibile est* is surely, when scrutinized, not an expression of rational piety, of piety likely to present a firm foundation for character or perhaps to be very acceptable to the God of truth.

"If this seems presumptuous, let me say once more that I speak as a learner, not as a teacher, and that a man in extreme old age has little time left in which to learn."

"No Refuge But the Truth" is the title of a little volume in which have been reprinted some of Goldwin Smith's many letters to the *Sun* on religious questions. "No purpose but the Truth" is the only phrase that describes justly the animus of this departed intellect, so honest, so crystal clear, so reverent, so discerning, so gentle and humane.



GOLDWIN SMITH AND INGERSOLL.

That the *Sun* should damn Goldwin Smith—and itself—by quoting approvingly, in this totally irrelevant manner, his belittlement of Ingersoll, is one of those things that pass our comprehension. Naturally enough, it was very grateful to Mr. Smith for so often acting as a decoy duck in starting the religious discussions that occasionally enlivened its pages, and we need not wonder that its gratitude should take the shape of a presentment of its friend's egoistic incertitudes.

If there is one note more conspicuous than any other in the extracts given by the *Sun* it is that of an egotism handicapped by consciousness that his opinions had been so indefinitely expressed that there was a danger of their being entirely misunderstood. To compare such a man with Ingersoll, who was as devoid of Smith's egotism as he was of his suspense,

is foolish. Ingersoll never wanted a last letter to be hastily published in order to save his opinions from misinterpretation ; they were always clearly expressed.

Goldwin Smith's opinion of Ingersoll is enough to establish his own status. He admits that Ingersoll was "extremely clever," but says "he did little good and has left little trace."

We should like to know the grounds on which this opinion was based ; and then we should like to be told how those same grounds affect Goldwin Smith's case. Perhaps, when the *Sun* again trots out its friend's ghost, it will induce the ghost to bring a message on this matter from the spiritual world. Unfortunately, in these unbelieving days, ghosts only talk nonsense or foolish parodies of what their pretended originals said when alive.

INGERSOLL.

In our opinion, Ingersoll was one of the greatest men of the past century, and his influence has been felt wherever the English language is spoken, as well as in regions where it is seldom heard. We may not say that he was a great scientist or a great philosopher ; but he was a keen and logical thinker, a great orator, and a painstaking writer, and he has enriched the language with a vast mass of literature that is eagerly read and appreciated by students and thinkers in all parts of the world, and which will most likely continue to be read and studied when the name of Goldwin Smith is unknown. His oratory may sometimes recall the saying about "gilding refined gold," but where in all Goldwin Smith's writings could one look for a passage to equal the clearness and vigor of his most commonplace utterances ? His thoughts on life and death have soothed more aching hearts than probably all the religions of the world.

"Did little good and left little trace !" What a condemnation of Goldwin Smith's judgment as well as that of the *Sun* in printing it ! "Ingersollism" is known as descriptive of the philosophy enunciated by "the Great Agnostic," but in what direction shall we look for a name or an idea that will recall the name of Mr. Smith ?

What standard is used in gauging the value of a man's life-work ? If freeing the human mind from superstitious fears and degrading beliefs is a good work, then we are justified in

saying that Ingersoll did more good than any hundred other men of his generation.

If teaching men to be honest and free and courageous in expressing their opinions ; if fighting the battle for freedom, for free speech, a free press, and free institutions—if these things are doing the work of civilizing mankind, then are we justified in saying that Ingersoll was the greatest civilizing agent the world has known.

For it must not be forgotten that Ingersoll often spoke to many thousands of the most intelligent classes of his fellow-countrymen, and roused them to the highest pitch of enthusiasm ; and that the reports of his speeches appeared in the newspapers as leading features, and were read by millions.

While he lived he was a mighty force for good ; now he is dead his words continue to carry on his life-work.

To-day his name is a household word among intelligent people all over the world—from Cape Horn to Alaska, from Capetown to John o' Groat's, from Cape Comorin to Lahore, over the Far East, and under the Southern Cross.

To belittle such a man is only to mark oneself down as a vanity-stricken and envious numskull.

FRANK YEIGH, UNDERTAKER.

One of the gentlemen who acted as literary undertakers at the funeral of Goldwin Smith was Mr. Frank Yeigh, who for some years past has been chiefly known as an entertainer at Sunday school and church assemblies, where his magic-lantern shows and stereotyped lectures were highly appreciated. On the present occasion his talents were employed by the *Toronto Star*, which inserted half a page of selections from Goldwin Smith's writings. In making the selections, Mr. Yeigh seems to have gone over one or two of Mr. Smith's books and his articles in the *Farmer's Sun*, and marked any sentence that appeared to be of about the right length for his purpose. That it should be grammatically complete or contain some striking or original idea was quite a secondary consideration.

Perhaps it is a good thing to have even a Frank Yeigh to "damn a man with faint praise." It is as well people should know what its idol really did write. Here are a few specimens :

"These cemeteries of ours, with their posthumous rivalries of vanity in

columns, pyramids, and obelisks, and their somewhat ghastly attempts to make the grave look pretty."

"London is not a city, but a province of brick and stone."

"American oratory has the fatal drawback of being felt to aim at effect. The greatest of English orators' only aim is to produce conviction."

"The turf in England is now neither more nor less than a vast gambling table, of which the Devil is the croupier."

"The age of the Stuarts was one rather of conflict and destruction than of creation of any kind."

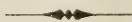
"In New Zealand the wildest experiments may be made at present with impunity."

"No nation can live another's life."

"Some day any nation which continues to hold out an asylum of safety to well-earned wealth may become the richest in the world."

"We are fast making one heart and one mind for the world."

"There is no salvation for us but in thorough-going loyalty to the truth."



"THE TRUTH SHALL MAKE YOU FBEE."

Of most of the quotations made by Mr. Yeigh it may be said that they are but paraphrases of commonplace utterances to be found in current literature—some simply axiomatic, the majority very debateable. They show one thing very clearly—that Mr. Smith was an apologist for the classes, however much he may have patronized the masses. Our last extract is but an amplification of the Biblical phrase, "The truth shall make you free."

We are inclined to think there is something wrong in this continual harping on "The Truth," especially when we find that the same cry serves equally well the purpose of Catholic and Protestant, Anglican and Salvationist, and that to-day it serves the purpose of Torrey and Merry del Val fully as well as formerly it did that of Torquemada and Laud.

"The Truth" is a watchword with bigots who deny the right of their fellow-men to the only means there is of attaining it—freedom of speech and public discussion.

In the main, the men who are most certain that they have attained the truth are either bigoted and ignorant tyrants or hare-brained fanatics.

Goldwin Smith's version is an improvement. "Loyalty to truth" is a good variation. But we would rather say that freedom and honest inquiry and discussion will bring you as close to truth as is possible to you. Loyalty to freedom in-

volves that extreme toleration which can alone form a solid foundation for true progress and civilization.

CATHOLICISM IN SPAIN.

The political crisis in Spain is an event that will bring hope and encouragement to every lover of freedom ; and if one has any doubt as to the justice of the cause of the Spanish Liberals and the gross abuse by the Catholic priests of the power they possess under the Concordat with Rome, he has only to read the Catholics' denials of and their apologies for that abuse to understand how the crisis has arisen.

A good example of this sort of thing was recently printed by the Toronto *Telegram* at the request of Father Burke, who says he believes the news from Spain is "colored by passing through altogether partial sources." This is very likely to be true. Let us see what the news is like coming through such an extremely impartial medium as the *Catholic Register*. This journal, after explaining the position of the Catholic hierarchy in Spain to be simply that of a denial of the right of Protestant missionaries to present themselves as "bogus Catholics," by displaying "distinctively Catholic insignia," such as the cross on the steeple, and "altars and statues to the Blessed Virgin and the saints," etc., goes on to say :

"On the question of religious orders, it is enough to say that the Spanish Hierarchy is a unit in opposing the action of the present Liberal Government. In the public protest, published a few days ago, the bishops called attention to the very pertinent fact that the Government is not making any attempt to close the places of infamy, though greatly preoccupied with the task of closing the places of prayer and study. The following passage from the bishops' protest forcibly sums up the case against the Government :

"One cannot understand the reason of so much preoccupation to diminish the number of houses of prayer and study, while nothing effectual is done to diminish houses of corruption, atheistic schools, centres of anti-military and anti-patriotic propaganda, and of periodicals that, in open violation of the law, threaten the foundations of family life, the rights of property and order."

"Those who have given any attention to the doings of Continental Atheism must have been impressed by the bitterness of its campaign against religion in every form. Protestants, who range themselves on the side of the Atheistic Plunderbund, which is now contemplating an assault

on the property of the religious orders, may live to discover that the Catholic Church is fighting the battles of revealed religion against continental irreligion, impiety and unbelief."

CATHOLIC MONOPOLY OF VIRTUE AND SAINT WORSHIP.

It is evident that the Spanish bishops are just like Catholic bishops in other countries. Education without their religion is vicious, and secular schools are places of infamy. It is a crime to imbue a child's mind with a love of peace or to allow it to learn broader and saner views of other inhabitants of the world. The only difference is, that having power in Spain they used it to shoot Francisco Ferrer and destroy his books and schools, on the false plea that they incited the people to insurrection, murder and pillage. There is good reason to believe they would do exactly the same thing elsewhere, were they not restrained by the civil power.

But we cannot see why they should wish to deprive their fellow Christians—if also their deadly enemies—the Protestants, of the privilege of displaying the sign of that "cross of Christ" which every Christian finds such a heavy burden.

Nor is it easy to understand why statues of the Holy Virgin and other reputable saints and angels should be denied them. It may be that some practices of Protestant missionaries are as objectionable to Catholics as they are to other unconverted heathens; but surely it is not a valid objection that they steal the Catholic thunder, or pretend to be Catholics, in order to convert Catholics to Protestantism.

Have Catholics a monopoly of saint, angel and Holy Virgin worship? If the worship of St. Peter is right, why not that of St. Paul? When did the Catholic Church take out International Letters Patent on Objects and Forms of Worship?

"THE INFAMOUS ATHEISTS AND SOCIALISTS."

The same appeal to religious bigotry that always marks priestly utterances crops up in the bishops' protest. The spirit of persecution is shown in its every line. "Continental Atheism" is invoked as the cause of all social ills; and because Protestants oppose the tyrannical pretensions of the Romish Church they are said to "range themselves on the side of the Atheistic Plunderbund."

As if the Catholic Church itself is not the biggest kind of a Plunderbund—a Plunderbund that empties men's minds as well as their pockets and reduces them to slavery.

It is, we repeat, an encouraging sign to find that a Liberal Premier of Spain is taking such strong ground in opposition to a church that has dominated his country for so many generations and reduced it to the low level in the scale of national progress that Spain now occupies ; and that, in spite of what is probably a majority of the people themselves, aided by the still great power of the Papacy, he seems determined to force them to take some few steps on the road to freedom.

It is another good sign that Spain's Catholic King should be travelling or seeking refuge in England, while Canalejas, the Liberal Premier, is left to carry on the fight against the Papal aggressions.

The assassination of Ferrer may have been a triumph for the priests, but it is clear that they made a grand mistake in compassing it. They evidently underestimated the progress made by the Liberals both in religion and economics, and at the same time they overestimated their own power over the masses. They murdered Ferrer, but the work accomplished by his schools has amply revenged his death.

THE VIEWS OF THE SPANISH CONSUL.

It will be interesting to note the opinions expressed by Mr. J. E. Thompson, the Spanish Consul in Toronto, in reference to this matter, in an interview with a newspaper reporter. Mr. Thompson says the trouble arose when the Catholics objected to the Protestants exhibiting religious signs over their places of worship, which previously they had been forced to keep strictly private.

“The Government seized this opportunity to take exception to the power of the church, and the whole trouble started. There is a strong feeling against the church in Spain, partly as a result of the closing of the Catholic schools in France and the consequent migration of Catholic clergy to Spain, and also because they manufacture several articles, liqueurs, etc.

“The Carlists claim to be supporters of the church, and base their hopes on this ; but they cut a rather small figure. The Republicans form the political opposition, and, like the Carlists, they support the church. The Liberal Government, the party in power, seems to be the strongest, and

it is probable that their effort to destroy the political power of the church will be successful.

"In Spain the common people are very much under the thumb of the church. This results from the power the women have over the men. The women are very devout, and believe implicitly in the priests."

We judge Mr. Thompson is not far out in his estimate of the situation when he says that the reforms in Spain are not likely to be so far-reaching as those in France. It must not be forgotten that it has taken France nearly a century and a quarter to finish the war against the Romish Church which it commenced in 1789.

THE METHODIST CONFERENCE AND THE EUCHARISTIC CONGRESS.

While three hundred Methodists are screaming themselves hoarse in their squabbles over the attempts of Dr. Carman, the General Manager of the Methodist Church, to mete out dire punishment to the Jacksons, Workmans, Burwashes and other followers of the Higher Criticism, who have begun to feel the disgrace and folly of treating impossible myths as historical facts, the Catholics are busily preparing for their great Eucharistic Congress at Montreal, at which it is said that two hundred thousand priests will be gathered from all parts of the world, presided over by a special envoy from the Pope.

These two events mark the religious condition of Canada. One-half of the people of Canada are abject slaves of priestly tyrants, the other half are slaves to their own fanaticism and ignorance. As soon as a new idea is caught by a member of the first section, either he is compelled to drop it or is excommunicated and crushed; but if a ray of common sense or of livelier lunacy strikes one of the other half, after a trial either he is retained with a caution or is turned out and forms a new sect. Neither of the two great sections of Christendom has made much advance, but there seems much more chance for progress in the open wranglings of Protestants than in the stifling atmosphere of Romanism.

SHOULD THE COMMON PEOPLE BE ALLOWED TO THINK?

In another page we reprint an article from the *Chicago American*, in which the Editor answers—from a partially

orthodox standpoint—a number of questions put to it by a correspondent who expresses the opinion that the masses of the people should not be encouraged to think.

It is clear that Mr. Butler and his friends belong to that priestly and plutocratic party which believes in the divine right of certain classes to govern the rest of the community—classes which are growing in power in our day, and which will continue to grow in power unless the masses do some thinking rapidly.

These classes have had educational advantages far in advance of those within the reach of the working classes, but it is almost needless to say that, up to this day, these advantages have mainly given their possessors a culture and a style that have little in common with either the progress or the needs of a community; and that consequently it may be truly said that nearly all the great work of the world has been accomplished by men who have risen from the uncultured masses.

In other words, while wealth and power have tended to produce little else than cultured mediocrity, the real genius that has transformed modern society has come from the classes who have been forced into action by the necessities which surrounded them and which compelled them to use their thinking powers.

THE EVOLUTION OF MORALITY.

If our view of Evolution is right, the progress of the people depends entirely upon the development of the thinking faculties of the masses. In any community there may be a small section of the people with a high moral standard, but the morality of even the richest and most powerful classes will ultimately depend on the moral standard of the mass of the people. Wealth and power only enable their possessors to indulge more luxuriously the vices of the poorer classes.

It is inconceivable that a generally honest people would permit gross frauds—political or commercial—to be perpetrated by its elected representatives; and we are forced to the conclusion that where such frauds occur and are condoned because their perpetrators are partizans, the masses deceive themselves partly through ignorance and partly through cupidity.

In this view, “the spoils to the victors” was perhaps the

most disastrous cry that was ever raised in the United States. It has done more to encourage every form of trickery and robbery than any other cause; and to a very large extent it is having a similar effect in Canada.

THE MASSES OUGHT NOT TO TRY TO THINK OR REASON.

That, if You Please, Is the Opinion of Mr. Anthony C. Butler,
of New Haven, Conn.

EDITORIAL, CHICAGO EVENING AMERICAN.

Mr. Butler lives at No. 1142 Sherman avenue. New Haven, Conn. He believes that we ordinary little people, "the masses," can't reason and ought not to reason. He asks questions which we print and answer. We suggest to our readers, who really are the thinking masses, that they answer these questions for themselves. If they choose they can send the answers to Mr. Butler, who seems to want information.

"Editor of the Chicago American :

"Dear Sir—The frequency with which you advise the employment of 'the thinking faculties' and the earnest enthusiasm with which you exhort 'the common people' to bestir their reasoning powers and investigate matters for themselves, is to me and to many others appalling, if not absurd!

"I think that if you fairly answer the following questions (in your editorial columns) your paradoxical position in appealing to the intelligence of 'the masses' cannot be concealed.

"Question No 1—What is your true conception of 'the reasoning power' in the average man?"

Answer—It is the power that has raised the human race from the condition of monkey men living in trees, in caves, and on the sides of cliffs, to the human race of to-day; the power that will bring our race into harmony with cosmic law and beauty, and make humanity worthy of the beautiful earth upon which it journeys through infinite space.

"Question No. 2—What great works can be attributed to 'the thinking faculties' in the masses of men?"

Answer—The works of Shakespeare, among others. Shakespeare, the boy poacher, holding horses for a penny, writing his immortal plays on scraps of paper, doing a greater literary work than all the writers of the world put together have ever done, was simply a product of the "reasoning power of the masses." And Bunyan, who wrote his "Pilgrim's Progress"

in prison ; a simple, illiterate, earnest, conscientious, reasoning man, was another very good sample. And there are others—Epictetus, the slave ; Molière, the great French satirist ; Burns, the plow man ; Mark Twain, the Mississippi pilot ; Confucius, the law giver ; the disciples of Christ—poor fishermen, but with reasoning power enough to see the truth and recognize the beauty of a great soul.

“ Question No. 3—In life (i.e., in government, in industry, in morals) does not ‘ the wisdom of the few ’ dominate and influence the comparative ‘ intellective insipidity of the many ’ ? ”

Answer—The “ wisdom of the few ” doesn’t dominate anything or anybody. There exists no “ wisdom of the few.” Out of the masses, and a product of the masses, comes the individual, now and again able enough in his own life to express the feelings, the passions, the will, the reasoning power of the masses that created him. Thus Napoleon comes out of a family of a dozen children to rule the world, and Carlyle comes from a family of almost a dozen to make the world think, and the great geniuses of the French Revolution come from the masses of the people to express the will of the people and establish forever the power and the rights of the people.

“ Question No. 4—Do you think that under our social and industrial conditions, and with the exceeding narrow limits which nature places on the intelligence of ‘ the average man,’ that he can safely be counseled to use reason, without any (and many) qualifications ? ”

Answer—If the wisdom that controls this universe thought that the masses of human beings might be safely intrusted with reason, we think that Mr. Butler may safely allow them to use that reason.

“ Question No. 5—If the ordinary man could read Ingersoll or Schopenhauer with reason, i.e. (in this case), without prejudice, how brief would be the authority of religions ! Do you honestly think that ‘ average men ’ could study those infidels without becoming atheists and anarchists of the worst type ? ”

Answer—Reading Ingersoll and Schopenhauer will not hurt real religion. The irreverent may find in Ingersoll many rather dull and disrespectful repetitions of things better said before him. The reader of Schopenhauer will find the expression of a mind made bitter by disappointment and egotism. Every man, woman and child in the world might read all that Ingersoll and Schopenhauer ever wrote—although it would be a dreadful loss of time—and not one fraction of power would be removed from the great and eternal force of religion.

There is nothing in a man worth while except religious feeling.

Real religious feeling is love of justice, deep admiration of the infinite,

gratitude to the eternal power and love that directs the universe, with justice forever ruling.

You might as well say that study of a bookworm, digging its little ho'e through a page, would destroy man's love of the great libraries of the world, as to say that the reading of Schopenhauer or of Ingersoll would interfere with the eternal edifice of religion, which is man's effort to enter into relationship with the infinite to which he belongs.

"Question No. 6—Religion is but one field in which reason can disport, but is not the same fact true in any matter concerning 'reason'?"

Answer—This is not a clear question. Reason doesn't "disport in religion." The frivolous, irreverent and heartless man may "disport" in the feelings of others. He may wound the faith of a good man or woman; he may lightly attack a religion which expresses the highest aspirations of millions of earnest human beings. When he does that, he is no better than a dog tearing up a flower garden.

Reason is given to men to guide them in this world. Religion is the highest expression of reason, of hope, of love, and of justice. It is and always will be the greatest consolation of the human race. It always has changed and it always will change from year to year, from century to century—as men grow to a better comprehension and a better realization of the divine power and justice that rule the infinite.

"Hoping that you may devote a few spare moments to the consideration of the above, I am yours in behalf of the truth.

"ANTHONY C. BUTLER.

"No. 1142 Sherman Avenue."

We thank Mr. Butler for his letter. It is interesting, but we think that it partakes of the nature of a man who heard that a sacred lamp had been burning for a thousand years and then blew it out. Mr. Butler will not succeed in blowing out the lamp of reason, of religious aspiration, that has been burning since thought first dawned in the human brain on this earth, more than a hundred thousand years ago.

A COMMON FAILING OF RULERS.

Sheridan was once talking to a friend about the Prince Regent, who took great credit to himself for various public measures, as if they had been directed by his political skill or directed by his political sagacity. "But," said Sheridan, "what his Royal Highness more particularly prides himself in is the late excellent harvest."

"Why, John," said a parson to a tipsy man trying to walk home, "where do you expect to go when you die?" "Well," said John, "if I can't go any better than I can go now, I sha'n't go anywhere."

THE FUNNIEST BOOK IN THE WORLD.

—:O:—
 BY MIMNERMUS, IN LONDON "FREETHINKER."

—:O:—
 "Do I view this world as a vale of tears?
 Ah, reverend sir, not I."

—ROBERT BROWNING.

It has ever been a source of wonder to Freethinkers how Christians have ever been able to maintain, after a perusal of the Bible, that their deity was entitled to the credit of benevolence. The pious opinion really seemed in the nature of an unmerited compliment, unsupported by any evidence. The grim exponents of the religion of the "Man of Sorrows" seldom smiled themselves, the study of the Scriptures having, apparently, a depressing effect upon them—so much so that one could tell Christians by the very expression. Nay, more; the tell-tale features advertized how far the victim was suffering from the disease of religiosity. From the slight droop of the mouth which distinguished the High Churchman, to the resemblance to a tired cab-horse worn by the flat-chested warriors of the Salvation Army, one might accurately classify them.

Christians were cankered through with austerity. Generation after generation had been stifled under a system which was sunless, joyless, and graceless. The results were to be seen in the dull, dismal, dreary, rectangular frequenters of the places of worship. The professional pulpit-punchers and Bible-bangers were so far incapable of honest laughter that an undertaker was a merry-andrew compared with them. In short, the Christian world was in the meshes of devilry, darkness and despair.

This gospel that life for the majority of the human race was but the ante-chamber to an eternal red-hot poker department, which was in reality an arraignment not merely of the "Man of Sorrows" deity but of human nature itself, finally transformed this fair world of ours, for all Christians, into a darker and more terrible hell than the genius of Dante or Milton conceived.

All this unmerited suffering might have been avoided if the earliest theologians had been able to see a joke. It is entirely owing to the mental density of these Orientals that Christianity is a nightmare rather than a religious system. These intellectual babes and sucklings misconceived the central idea of the Bible. They innocently took a work of humor and read it in all seriousness. We all know the fearful results, beside which a madman's dream appears as perfect sanity.

The Bible is, in reality, a work of humor. We must, however, "speak by the card, or equivocation will undo us." The Holy Ghost's humor is not as our humor, nor his witticisms as our witticisms. The Ghost is not

so satirical as Heine, so ironical as Gibbon, nor so modern as Anatole France. Quip, repartee, and epigrams are strangers to his pages. Maybe a ghostly humor is best suited to a book by a ghostly author. Although we cannot say that there is a laugh on every page, a smile in every paragraph, the prehistoric fun of the Bible will suffice. There are sufficient jokes, sly stories, Rabelaisian anecdotes, and quaint burlesques to have enlightened the theologians.

The proverbial Scot, who required a surgical operation before he could see a joke, was a rollicking humorist compared with those pietists who could read the Ghost's stories without moving a muscle. As a funmaker, the Holy Ghost somewhat resembles Artemus Ward, although he is the Yankee's superior as a writer of fiction. The Ghost is a showman, absolutely calm about his exhibits, as a showman should be. He says the most deliriously funny things without turning a hair. That delightfully funny story of Jonah and the lodging-house whale is the perfection of unemotional joking. Whilst reading it we fairly sympathize with the poor whale who had a bed-sitting-room in his "tum-tum." The humor of the tale of the grand old greengrocer, Adam, is infectious. He is stated to have been the first man, and to have been able to throw hundred-weights about on his first day on the earth. If he had been a shoemaker he would also have been the last man. The nautical yarn of Noah's Ark is a masterpiece, including, as it does, the suggestion that millions of creatures were crammed into a sea-worthy Pantechnicon, whilst only two fleas accompanied eight Orientals on this pleasure trip. The stories of the Adventures of the Talking Snake in Eden, Daniel in the Lion's Den, the Ten Plagues, The Tower of Babel, Ezekiel's Aldeermanic Banquet, are also brilliant examples of Eastern humor. The life of the Man of Sorrows in the later pages is sufficient to make a bronze statue burst into smiles. When the hero walks the waves, argues with a fig-tree, turns water into champagne, feeds thousands with some bath-buns and a few sardines, and finally sails away in the ether like an aeroplane, we feel that the Arabian Nights is sober history in comparison.

We cheerfully admit that there is a falling-off in the latter pages. There is, however, a sprinkling of fun, a day's march between each jest, but what of that? A pearl is none the less a pearl even if it is surrounded by an intolerable deal of oyster. Learned men, who find out everything in time, have discovered some additional jocosities. Mark Twain has pointed out that the phrase, "the street which is called straight," is ironic; for he adds, the thoroughfare in question is "straighter than a corkscrew but not so straight as a rainbow." Lord Byron found a most ungallant reference to a lady's nose in "the tower which looketh unto Damascus." Huxley extracted much fun from the anecdote of the bedevilled "porkers,"

but never met a rasher opponent than Gladstone, who was as innocent of humor as the lunatics who find Bacon in Shakespeare. Fed on such food, Bible students should have waxed fat. To class the Bible as sober fiction is absurd. It is a Salmagundi of riotous, exuberant, Oriental imagination. If people would only read the volume instead of chattering about it, such absurd misconception would be impossible. The Ghost is a more subtle humorist than people imagine. The refusal of the stupid, good people to see his jokes must have astonished the Ghost. He never expressed his amusement, but "let concealment, like a worm in the bud, feed on his damask cheek." If he had let himself go, he must have held his two sides—which are six—until his three heads—which are one—fairly ached from the explosion.

ISLAM CHANGING.

—:O:—
BY A. CORN, SR., STRATFORD.

—:O:—
If four sermons delivered recently in the Mosque of St. Sophia at Constantinople have the political and religious significance they appear to have, then is the condition of the Turk changing indeed. These sermons have been translated into English, and from them it appears a great change is coming over the Ottoman Empire. In spite of the fact that the watchword of Mahommedanism has been "The Koran, Tribute, or the Sword," these sermons inculcate modernism and democracy, and might have been preached in a church here. In discoursing of the "Upright Highway," these modern eastern pilots tell the faithful that the first steps lead away from sloth and ignorance. "Let us," they say, "escape from this laxness that has caught us in its grasp. Let us free our lives from this dark veil of ignorance. Let us deliver our minds from obstinacy and bigotry. Let us lift up our eyes from the self-admiration and egotism which for many years have been absorbing our attention. Let us see the wonderful achievements in arts and industries, and let us observe the immense strides which have been taken in the royal path of science. Let us take our steps accordingly. For we must confess that we are very far behind. Science and education have lifted other governments to the skies while we have fallen low. Justice is the great foundation of reform. Judge with justice. Do not make an exception in your dealing with any man because of his religion. Right is right."

These four sermons show how heretofore the restrictions have been enforced by the "Sick Man of Europe" (the Sultan). The report goes on to say: "Only those who became preachers in order to eat a piece of

bread would consent to have their lips closed by the leaden seal of the government. Ignorant and time-serving men, insisting upon credulity rather than conduct, became a cause of religious doubt. Sensible men are withdrawing from listening to the clergy, and hundreds of young men who have not learned anything at home or at school concerning 'the religion' are filled with misapprehension and suspicion about the faith of Islam. The thoughtful are estranged, those who remain faithful have become formal. Fundamentals have become smothered under countless minutiae."

"Moslem rule has become an object of ridicule. What a bitter fact! What an unbearable degradation! In proportion as we fell to plundering we were overtaken by poverty and disgrace. In proportion as we established countless houses of idleness—Pasha's palaces—we were left in the rear of progress. As we worshipped the world and preferred our selfish and earthly advantage to everything else, we became the slaves of all men, and especially the slaves of our vicious and prodigal aristocrats. As we trespassed on the rights of all non-Moslem subjects of this empire, Greeks, Bulgarians, Armenians, Jews, whom his lordship our Prophet (may God commend and salute him!) has described as 'God's trust' to us, and whose rights he emphatically commanded us to respect, we were, in direct ratio to our trespass, deprived of the help of God. Our own rights we were treading under foot. As we made the heart of humanity ache with our cruelty and intolerance, we became in that very proportion the objects of God's wrath."

"Thank God," conclude the preachers, "we have saved ourselves from autocracy. We have broken that chain of slavery."

This sacred tradition is finally quoted: "Whoever appoints an inferior man to take charge of any public affair, especially if he knows that there is a more intelligent and a more trustworthy man available, will be guilty of treachery first to God, then to our Gracious Apostle, and lastly to the whole Moslem congregation."

There is surely a shaking of old and antiquated traditions in regard to Islam's teachings, in the very hotbed of Mohammedanism, Constantinople. And the fact that they are being said openly in high places shows that there is at length a radical breaking loose from the letter of the law of Mahomet. Let the good work continue. With one or two more revolutions in Turkey there will be some manner of freedom enjoyed even by the Mohammedans. Time certainly works great wonders!

OFTEN CORRECT.

A teacher at an English Church school asked a boy which was the highest dignitary of the church. Catching sight of the steeple, the boy promptly replied, "The weather-cock."

CHRISTIANIZING PAGANS.

—:O:—

BY AUSTIN BIERBOWER, CHICAGO, ILL.

—:O:—

ONE difficulty in Christianizing Pagans is that the same arguments by which we would discredit Paganism may be turned against Christianity, or at least against the average conception of it. The Pagans have many miracles and miraculous personages, and we have to prove them false; but the arguments used for this purpose tend to disprove the miracles and miraculous characters of Christianity. To turn Pagans from their religion we must make them rational; but by this process they are also alienated from all other religions. It is, we think, only a question which of the many irrational religions is true, or whether one is more true than another. If, to gain their credence for the Christian's views, we give an allegorical interpretation to the stories of Christianity which they deem incredible, they can interpret the stories of Paganism the same way. The foolishness in each case can thus with almost equal facility be disowned. While there is truth or value in Christianity, apart from its miraculous stories, there is similar truth in Paganism and its traditions. By making Christianity rational we prepare the way to make all other religions rational. Natural religion, as it is called, may be practised with the same justification by Pagan and Christian, and without either abandoning his faith.

What good then is accomplished by making Pagans Christians? If they give up the Pagan miracles will they not give up the Christian miracles? The morality of the two is about the same, and enforced alike by the religion of each, as well as by the jurisprudence and customs of the people. If men must have a religion it does not matter much what religion they have if rationally held; and if they hold it rationally, they surrender much of it and practise their morality on secular grounds.

So when we talk of Christianizing Pagans we should consider how much we take from them as well as how much we give them, and whether the world progresses by abandoning one religion for another. Should we not look for the improvement of men in a different direction? Civilization is not identical with Christianization. Some heathen peoples are fully civilized, as the Japanese, Chinese, and people of India; and they scout the idea that they can be improved by Christianity. Wherein we excel them, or wherein they have borrowed from us, is not in religion or even in morals, but in the use of arms, popular education, etc. They have adopted as many vices as virtues from Christians, and they must fight as hard against these vices as against any defects of their religion. Opium was introduced into China by a Christian nation (England), and whiskey into Japan by Christian nations. Many of our customs of fraud or over-reaching were unknown in Oriental nations until introduced from us.

THOUGHTS OF A THINKER.

—:O:—
BY T. DUGAN, ALBANY, N.Y.

XII. THE WORK OF LIFE AND DEATH (*concluded*).

I WILL now refer to what death did, to help build up this world of ours. In the waters of the ocean, they say, there is more gold stored up than there is or was upon the land, and that all which has been extracted from the rocks, and all which still remains locked up in the rocks, was at one time a constituent of the waters of the ocean.

I ask, how did this gold which we find in the rocks come to leave the waters, and become a part of the solid crust? Chemistry steps in here and explains the phenomenon. The gold which we have now upon the land, including that which is still locked up in the rocks, was extracted from the ocean by death, not life. With the limestone, it was life and death; with the coal, it was also life and death; but with the metals, such as gold, silver, lead, copper, iron, etc., it was death which did the work. Still, there could be no death without life in the first place, and both combined really did the work.

The element carbon is the basis of life. For a good explanation of the nature of carbon, I can do no better than refer you to the works of Professor Huxley. Upon carbon all life depends. It is the basis of life, so Huxley says. Without it all life would perish. We find it in our food; in fact, there could be no protoplasm without it; and protoplasm is the basis of our food supply, and of every animal and plant which exists.

So gold, being originally, as it still is, a constituent of the oceans, I ask, How are you going to extract it, in order to prove the truth of what I have said? If you construct a tank large enough to hold several tons of water, fill it with sea water, and cover it over so as to exclude dust, it can remain without any change for years in that tank, and no gold will be precipitated, or appear upon its bottom. If you place in it a certain quantity of vegetable or animal life, there will be no change until death occurs; but just as soon as death occurs and decomposition sets in, you will perceive the gold gravitate to the bottom of the tank. This process has been going on in the oceans ever since the first dawn of life, and during all this time gold has been accumulating on the ocean bed. The mountains which contain the gold which we now find hidden in the rocks, were once at the bottom of the oceans, and have been uplifted by the internal forces of the earth. The quartz rock in which the gold is found was once a sediment at the bottom of the seas, first as a soft mud; eventually it hardened, and by the internal heat of the earth it melted, and with it the gold it contained, the gold forming various shapes, sizes, etc., as we find it to-day in those rocks.

So you can see the part that death has to take to build up this planet into solid matter. Further, speaking of carbon : The atmosphere at one time contained all the carbon now stored up in our coal deposits, and life extracted it from the atmosphere, and stored it up in the vegetable, which eventually became coal. This process purified the atmosphere, so as to enable other forms of life to exist, because with such an amount of carbonic acid in the atmosphere no land animals could exist. In storing up this carbon in vegetation the rays of the sun did their share of the work. Those rays decomposed or separated the element carbon from the element oxygen, which constituted the carbonic acid ; storing the carbon in the tissues of the vegetable, and setting the oxygen free, to become once more an active agent in the purified atmosphere, which land animals, ourselves included, could breathe.

Water in its purity consists of a combination of two elements—oxygen and hydrogen. When the animal or plant dies and decomposes in the ocean, the carbon it contains is set free, and as there is an affinity or choice between the carbon and oxygen, they unite and form once more carbonic acid, as they formerly did when in the atmosphere ; for you must understand that all the water now existing was all of it contained within the so-called atmosphere itself. At that time the earth was a red-hot ball of fire, every part of it emitting light and heat just as the sun does now, but in a lesser degree. So the carbon and oxygen once more united as they had been millions of ages before ; and the water, losing that proportion of its oxygen which the carbon took up, was unable to hold the gold to that extent in solution, and the result was that some of the gold gravitated to the bottom of the sea.

Our silver and other metals, iron included, went through the same or similar processes. I can refer you to Professor Gunning's work—the " Life History of Our Planet," if you desire to obtain fuller particulars in reference to this important subject.

From the foregoing you can see that both life and death were active agents in transforming and building up this world as we find it. This process will continue in future as it did in the past, and we ourselves must do our share, as our predecessors did, for we are not exempt from doing our part. The carbon of which our bodies are formed, was only borrowed from the atmosphere, with other elements ; and when we pass away, that same element will begin again to unite with its affinities, and so on for eternity the work will proceed ; for all the elements in the universe are ever active—they never rest. In other words, we will give our aid in transforming gaseous and liquid materials into solids, so that in time there will be no such thing as a gas or a liquid in existence so far as this world is concerned ; they will all be eventually transformed into a solid state.

When that time comes, our world will be what the moon is now—a dead world. To give an illustration : The vegetable world at present, and also the animal world, cannot exist without a certain proportion of water, which they consume continuously during life. All this water comes from the ocean, through and by the energy of the sun. Our rivers, lakes, springs, and various tributaries to them, are fed by rain and snow, which flow again in the oceans. But a certain percentage is transformed by life—animal and vegetable—into a solid state and remains upon the earth, becoming a part of it. Consequently the oceans by this process become less in extent every year, and finally in the course of millions of years our oceans will disappear, and our world will become similar to our moon. The earth will then contain within itself, as in a tomb, all that which formerly formed living beings. They came forth from her, performed their work, and returned to her again. There they will remain until their mother, the earth, returns to that source from which it came, the sun, which will be its tomb, and so on with the other planets.

Finally the sun will become a wanderer in infinite Space, to eventually come into collision with a similar body, and evolve by the contact a nebula similar to that which produced the one which preceded it.

Astronomers tell us that infinite space is filled with suns which performed their work in former solar systems, and are now in that condition which we term “dead.” They also tell us that in the depths of infinite space are myriads of nebulae undergoing development—some more advanced than others, from the fact that they are older in time, or less in extent. Those nebulae will eventually become sidereal and solar systems—other universes, similar to this we now behold, and no doubt other beings similar to ourselves, will inhabit one or more of the planets they are apt to produce.

Thinking over those subjects, it is plain to me that there is no such thing in existence as that which people call “death.” It appears to me that all is living—a mere change from position to position, like the pendulum of a clock, which never comes to a stop, but is continually in motion, and self-acting. It is our ignorance of nature and its laws which leads us astray ; but as we become more enlightened our ideas will change, because we will look upon the universe from a different point of view.

Herbert Spencer and other scientists and philosophers endeavored to define or explain Life, but to my way of thinking failed, although I prefer Spencer's definition. From what I have read in reference to this subject, I have concluded that *Life* and *Death* are modes of motion—that is, matter acting upon matter, and producing what we are conscious of, but which we are unable to go behind, or define that which produced them, any more than we can go behind electricity, or any other movement in matter, and tell what produced it. Our *Minds* result from the activity of matter—brain

matter. Our brains are motors, our nerves wires, our bones, sinews, etc., are other parts of the machinery which we term living beings; and they perform all they are competent to perform, and what is more, no two are alike—they all vary, but the power which animates one of them, animates all; and so it is with the universe; that which animates the atom, animates all that exists. All is a Unit! *Call it "God" if you choose!*

THE END.

THE GOSPELS ACCORDING TO INGERSOLL.

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II. THE GOSPEL OF MARK.

—:0:—

LET us now see what Mark thought it necessary for a man to do to save his soul. In the fourth chapter, after Jesus had given to the multitude by the sea the parable of the sower, his disciples, when they were again alone, asked him the meaning of the parable. Jesus replied:

"Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables: that seeing, they may see, and not perceive; and hearing, they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them."

It is a little hard to understand why he should have preached to people that he did not intend should know his meaning. Neither is it quite clear why he objected to their being converted. This, I suppose, is one of the mysteries that we should simply believe without endeavoring to comprehend.

With the above exception, and one other that I will mention hereafter, Mark substantially agrees with Matthew, and says God will be merciful to the merciful, that he will be kind to the kind, that he will pity the pitying, and love the loving. Mark upholds the religion of Matthew until we come to the fifteenth and sixteenth verses of the sixteenth chapter, and then I strike an interpolation put in by hypocrisy, put in by priests who longed to grasp with bloody hands the sceptre of universal power. Let me read it to you. It is the most infamous passage in the Bible. Christ never said it. No sensible man ever said it.

"And he said unto them" (that is, unto his disciples), "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

That passage was written so that fear would give alms to hypocrisy. Now, I propose to prove to you that this is an interpolation. How will I do it? In the first place, not one word is said about belief in Matthew. In the next place, not one word about belief in Mark until I come to that verse; and where is that said to have been spoken? According to Mark, it is a part of the last conversation of Jesus Christ,—just before (according to the account) he ascended bodily before their eyes. If there ever was any important thing happened in this world, that was it. If there was any conversation people would be apt to recollect, it would be the last conversation with a god before he rose visibly through the air and seated himself upon the throne of the infinite. We have in this Testament five

accounts of the last conversation happening between Jesus Christ and his apostles. Matthew gives it, and yet Matthew does not state that in that conversation Christ said: "Whoso believeth and is baptized shall be saved, and whoso believeth not shall be damned." And if he did say those words, they were the most important that ever fell from lips. Matthew did not hear it, or did not believe it, or forgot it.

Then I turn to Luke, and he gives an account of this same last conversation, and not one word does he say upon that subject. Luke does not pretend that Christ said that "whoso believeth not shall be damned." Luke certainly did not hear it. Maybe he forgot it. Perhaps he did not think it was worth recording. Now, it is the most important thing, if Christ said it, that he ever said.

Then I turn to John, and he gives an account of the last conversation, but not one solitary word on the subject of belief or unbelief. Not one solitary word on the subject of damnation. Not one. John might not have been listening.

Then I turn to the first chapter of the Acts, and there I find an account of the last conversation; and in that conversation there is not one word upon this subject. This is a demonstration that the passage in Mark is an interpolation.

What other reason have I got? There is not one particle of sense in it. Why? No man can control his belief. You hear evidence for and against, and the integrity of the soul stands at the scales and tells which side rises and which side falls. You cannot believe as you wish. You must believe as you must. And he might as well have said: "Go into the world and preach the gospel; and whosoever has red hair shall be saved, and whosoever hath not shall be damned."

I have another reason. I am much obliged to the gentleman who interpolated these passages. I am much obliged to him that he put in some more—two more. Now, hear:

"And these signs shall follow them that believe." Good! "In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them. They shall lay hands on the sick and they shall recover."

Bring on your believer! Let him cast out a devil. I do not ask for a large one. Just a little one for a cent. Let him take up serpents. "And if they drink any deadly thing it shall not hurt them." Let me mix up a dose for the believer, and if it does not hurt him I will join a church. "Oh! but," they say, "those things only lasted through the Apostolic age." Let us see. "Go in all the world and preach the gospel, and whosoever believes and is baptized shall be saved, and these signs shall follow them that believe."

How long? I think at least until they had gone into all the world. Certainly these signs should follow until all the world had been visited. And yet, if that declaration was in the mouth of Christ, he then knew that one-half of the world was unknown, and that he would be dead fourteen hundred and fifty-nine years before they could go. Well, if it was worth while to have signs follow believers in the Old World, surely it was worth while to have signs follow believers in the New. And the very reason that signs should follow would be to convince the unbeliever, and there are as

many unbelievers now as ever, and the signs are as necessary now as they ever were. I would like a few myself.

This frightful declaration, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned," has filled the world with agony and crime. Every letter of this passage has been sword and fagot; every word has been dungeon and chain. That passage made the sword of persecution drip with innocent blood through centuries of agony and crime. That passage made the horizon of a thousand years lurid with the fagot's flame. That passage contradicts the Sermon on the Mount; it travesties the Lord's Prayer; it turns the religion of deed and duty into the superstition of creed and cruelty. I deny it. It is infamous! Christ never said it!

(To be continued.)

NOT TRUE RELIGION.

Mrs. S., of New Orleans, has for many years been faithfully served by two negro women who, although bound by the tie of common devotion to their mistress, yet detest each other cordially, so that the kitchen is the scene of continuous battle. Martha, the cook, is a leading light in the church. At revival meetings she was always the first to occupy the mourners' bench, the first to shout "Hallelujah!" and to fall into those contortions of body and outflinging of limbs that to the African mean "getting religion." Eliza, the maid of all work, on the other hand, had always been an unregenerate heathen, scoffing at religion, jeering at Martha, and declaring no power on earth could induce her to go inside a church. Great, therefore, was Mrs. S.'s surprise on the occasion of the last revival to find that it was Eliza and not Martha who was attending the meetings.

"Why, Martha," she exclaimed, "aren't you going to church?"

"No'm," answered Martha, sullenly.

"Why?"

"'Cause dat Liza she goes now."

"But isn't there room for both of you?"

"No'm, dey ain't." All Martha's pent-up indignation emphasized the answer:

"'Cause, Miss Mary, dat Liza she jes' goes ter spite me. No sooner I gits up to go to de mo'ners' bench dan Liza she follers me and sets down clost beside me, and befo' I has a chanst ter git 'ligion Liza she begins ter girate around, and shout 'Glory, halleluiah!' an' she out wid her fists and hits me bim in de jaw, and she out wid her footses and kicks me spang in de shin. But, I tell you, 'taint 'ligion Liza's got, Miss Mary; hit's debiltry."—New York Times.

In an action for libel brought in an English court by a clergyman against a pamphleteer, it was once ruled that to call a lawyer a fool was actionable, because a fool must necessarily be a bad lawyer; but that the same term applied to a clergyman was not actionable, since a man might be a fool and yet be a very good parson.

THE CREATION STORY—A NEW VERSION.

BY NIKNOD.

Cut out your smiles and your jeering nod,
While I explain the orthodox God,
And how, unaided by doctor or nurse,
He brought forth from nothing the universe.

About six thousand years ago
There was nothing at all but space, you know,
When a Gaseous Cloud with Vertebrae,
Of the masculine gender, so surely a He,
Came over the Milky Way to where
He found a soft spot in the ether rare.
Says He—for He talked as He roamed around—
“It’s an ideal spot for a world I’ve found.”
He threw down His kit and lit His pipe,
Built a world, planted trees with fruit all ripe,
Made oceans and rivers, tornadoes and ice,
With fish, birds, reptiles, beasts, fleas and lice.
And crowned all with man, spit of himself—
A motherless, fatherless, wifeless elf.
When week’s end came He said, “All’s O. K.,
So I’ll take a much-needed holiday.”

He had quite a time to find man a mate.
As the animals passed he shook his pate.
There was no creature in all that parade
That tickled his fancy, this gay young blade.
So God took a rib from Adam’s own side
And to him presented a brand-new bride.
Her clothing was scanty—in fact she’d none :
I guess ’twas her figure that Adam’s heart won.
And God was surprised they were not confused—
He’d been in some places where clothes were used.

Well, a quarter-section of land they got,
With all kinds of fruit trees—a glorious spot.
Now, here’s where the story’s so funny to me :
They could eat all the fruit except from one tree.
For God made man with a nature to eat,
And the tree produced apples juicy and sweet.
Thus Adam did what he was built to do,
And the All-wise Creator surely knew
What would happen. Had Adam God’s will
Not obeyed, he’d have starved the soul-savers’ mill.
But it’s like most yarns in the Sacred Book—
You must not examine or through them look
For errors. Blind Faith is their sole defence,
And they’re lost once you use your common sense.

SECULAR THOUGHT.

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DEATH OF MR. ROSWELL FISHER.

—:O:—

MR. Roswell Fisher, brother of the Hon. Sidney Fisher, and proprietor of the Sherbrooke apartment house, died Aug. 19 at his residence at Bolton Cliff, Lake Memphremagog, as the result of heart trouble, from which he had been suffering for some weeks. He had been at Memphremagog since the spring, when he returned from Bermuda, after having contracted bronchitis there. The bronchitis affected his heart, and the end came very suddenly.

Mr. Roswell Fisher was born in Montreal, and took a preliminary course of education at the High School, later studying at Rugby and Trinity College, Cambridge, where he received the B.A. and M.A. degrees in 1866 and 1870 respectively. Returning to Montreal after his studies abroad, Mr. Fisher entered McGill and left with the title of B.C.L. It was in 1871 that he was called to the bar, and was soon well known in the profession as a member of the firm of Cross, Lunn and Davidson.

Mr. Fisher paid a good deal of attention to the study of economic questions, and was a member of the Philosophical Society of Canada, being connected also with the Montreal Pioneer Freethought Club, and the Good Government Association of Montreal, and remained identified with the cause.

At the age of 41 he married Mary Field Ritchie, eldest daughter of the late T. W. Ritchie, Q.C.

Mr. Fisher was born on May 22nd, 1844. He was the eldest son of Arthur Fisher, M.D., who survives him at the age of over 90.

BOOK NOTICES.

MURRAY'S EYE-OPENER.—We have received for review a copy of Part 2 of "Murray's Eye-Opener; a Logical, Legal, Scientific, Philosophical, Historical and Ethical Analysis of the Christian Superstition. By Norman Murray. Montreal: 246 St. James St." Mr. Murray's work is to be

completed in six 5 cent pamphlets, and with its rather pretentious title should afford some interesting reading. The present part is termed "a Thesis on the Hypothesis" that Jesus was a secret agent of the Roman Government, that he was not crucified, but was "spirited away to parts unknown when his mission failed." Naturally enough, all such theories as this are founded on nothing more solid than the wildest speculation. In fact, they are about as reasonable as would be a theory that Gulliver was the Man With the Iron Mask. Except by squeezing the story to fit his hypothesis, Mr. Murray supports it by no sort of evidence; not a solitary fact or argument to prove its validity, or even the reality of the existence of the Gospel Jesus. Unless this be proved, all talk about Jesus being a secret agent of the Roman Government is as illuminating as a discussion of the occupation of the saints in heaven. Much "rough-and-ready" discussion may please many readers, but Mr. Murray's diatribe against the Jews is both childish and ill-founded. What can be more absurd than the idea that the Jews were "the most complex problem" the Romans had to deal with?

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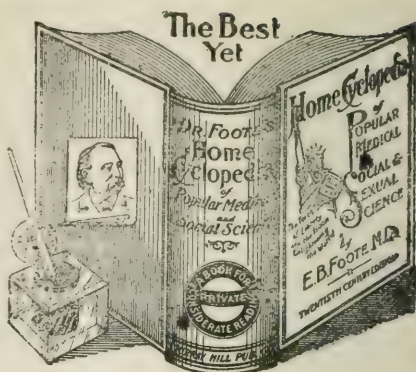
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“ WHERE FREEDOM IS NOT, THERE IS MY COUNTRY ! ”

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To fight for freedom in communities where it is habitually ignored, in furtherance of a concrete cause you yourself disapprove, for the immediate benefit of persons you perhaps must despise, and against those who pretend or even believe themselves to be defending their own sentimental misconceptions of liberty, who are generally conceded, by others, to be the best guardians of the public welfare, and the lauded exemplars of all that is conventionally miscalled “ moral ; ” again and again to suffer the humiliation of certain defeat, only that the example and the fight you make may stand as an educational factor in the cause of liberty ; to be scorned and maligned by those whose goodwill you would prefer to have, and which socially might be worth so much to you ; to be derided even by your friends and the friends of freedom, who are impatient because of the delay in getting tangible results ; to resist temptations offered by those who under the guise of liberty would destroy it ; wisely to distribute a limited energy where so much must be left undone and so many disappointed ; to do and suffer all this without capitulation, without discouragement, and without embitterment,—here is a task which will tax to the uttermost the clearest mind, the greatest strength, the highest courage.

—THEODORE SCHROEDER, in “ Editorial Review.”

PROF. HADLEY, OF YALE, ON THE DECAY OF FAITH.

In his recent baccalaureate sermon to the Yale seniors President Hadley emphasized the idea that, though faith in supernaturalism was decaying, it was being replaced by “ faith in man, faith in law, faith in the truths of nature, and faith in the God of Justice.” He thought that with more knowledge there were increased chances of error, and advised the seniors that they “ must exercise an intelligent private judgment in forming their ideas of God.”

At first view, Mr. Hadley's expressions would seem to show him to be a somewhat liberal-minded man, especially as he so distinctly places faith in man first and faith in God last in his statement of the new creed. But a little further on we come across this passage :

“ There are several classes of mistakes to which the present age is especially subject. Our faith in man may lead us into an easy-going tolerance which is neither intelligent nor Christian. Our faith in society may lead us to countenance the mistakes, if not the excesses, of Socialism. Our faith in science may be carried to the point of scientific bigotry. Our faith that God is fighting on the side of right may blind us to the responsibilities that we ourselves have in that fight. There is no field—I say it reverently—in which it is so necessary to combine intelligence with faith as in our idea of God.”

We are thus face to face, in a man presumably cultured and professedly a progressive liberal—a man who throws away his old orthodox idol and replaces it with humanitarian ideals—with a state of mind that is logically not one iota in advance of that of the Spanish Inquisitors—the old bigotry that goes naturally with every form of Godism.

It is a mistake to tolerate the Anti-Christian ; it is wrong to tolerate the Socialist, more especially his “excesses ;” we must not be too cock-sure of our science ; and we must never forget that God is fighting for “ the right,” that is to say, on our side. Any religious fanatic will say the same.

If we cease to have faith in man, what else is there to pin our faith to ? After all, does not Godism itself depend upon faith in man ? The poor French habitant may be persuaded that he is trusting in the priest's “ god,” but all his faith rests in the priest himself.

And who is afraid of scientific bigotry ? The difference between scientific bigotry and religious bigotry is this : that whereas the former is open to investigation and refutation by any intelligent man, the latter admits of no radical inquiry at all. In President Hadley's case, he tells us that the greatest of all the responsibilities that go with the exercise of private judgment is that of judging “ regarding God's attributes and God's wishes.” He has not the slightest idea that it might be profitable to question God's existence instead of estimating his intentions. The latter is about as important as calculating the orbit of an unknown satellite of Mercury.

What are the "excesses" of Socialism that should not be tolerated? Are they experimental or theoretical? If the former, where can we find them? If the latter, why should they not be discussed as well as any of Mr. Hadley's ideas? Why should he try to suppress them instead of refuting them?

It is clear that, to-day as always, the Godite of any sort is not to be trusted as a guide. He may talk sympathetically and liberally for a time, but in the end he will surely damn you in the worst way possible to him if you oppose him, his religion, or his god. Mahomet's formula fits all Godites—"There is but one God, and I am his Prophet."

"THE HAND OF GOD" AT THE METHODIST CONFERENCE.

It sounds ludicrous at this day to hear Chancellor Burwash telling the Methodist preachers who foregathered at Victoria, B.C., that "the hand of God" was "clearly visible in the chain of providential circumstances" which had led up to the present proposal of limited Christian union. If the "hand of God" had had anything to do with it, how is it possible that there should have been anything but unanimity in the Conference when the question was put? After a bitter fight, the vote stood: for union, 220; against, 35. Surely the hand of God must be getting pretty weak when 35 preachers can put up a good fight against it. It seems to us that Chancellor Burwash would have better consulted the power and dignity of his God had he postponed his reference to him until he had secured a unanimous vote.

Another point is also involved in this "hand of God" business. If the Methodists vote unanimously for union, will not the Presbyterians and Congregationalists also have to come under the same influence before the union is consummated?

And a third and final point crops up when we ask the question, If God really wants to unite the Methodists, Presbyterians and Congregationalists into one body, to his own greater glory, why does he not do the thing at once? Surely a small minority of 16 per cent., however strong of jaw and spleen, cannot hold the Almighty in check.

When will these stupid religious fanatics appreciate at its true value the spectacle they present to an intelligent and impartial man, who sees a multitude of differing sects appealing for "divine" help in their varied schemes, and claiming

to have the help of Omniscience and Omnipotence in every detail of their meanest and most selfish business?

METHODIST DOCTORS DISAGREE.

Chancellor Burwash's optimistic remarks were made when introducing the report of the committee appointed to prepare the basis of union. Of course, the basis of union must be a binding legal document, setting forth and conserving the many financial and other interests involved; for, though the hand of God may be clearly seen directing the union, it would never do to trust it when dealing with possible grafters and frauds. For in these degenerate days even the churches find it imprudent to trust to the honor of preachers any more than to the honor of pickpockets, and that for prudence and reliability the Sermon on the Mount cannot be put in the same class as Coke and Blackstone.

This aspect of the case was put before the Conference by a Winnipeg lawyer, Mr. Aikens, who pointed out the financial losses sustained through disunion, and said that union would save money and thus "prove one of the greatest blessings that could come to the church in Canada at the present time." This is truly the heart of the matter.

Prof. Patton, of Montreal, strongly opposed union. He evidently had not seen the hand of God. The Methodist creed of to-day suited him; it was a strong one, and he did not want to see it weakened. The movement for union was an attempt to mix oil and water—to make of the creed a sort of divine emulsion, we suppose—in order to gain some fancied numerical or monetary advantage. And Dr. Griffin, treasurer of the superannuation fund, said that union "would prove a menace to the rights and claims of the ministers." Evidently he lacks confidence in the bookkeeping ability and honor of the divine hand.

"THE HEART OF THE MATTER"—CASH.

This is the description given of the speeches of Mr. Justice McLaren and N. W. Rowell, K.C., the former pointing out that a similar union in the Scotch Free Church had resulted in a few churches refusing to enter the union and securing a large share of the property. But Mr. Rowell answered that

no such grab would be possible in the Methodist union, for it was proposed to secure legislation to enforce it not only in the Dominion Parliament but also in the Legislature of Newfoundland.

We need not wonder that when the result of the vote was announced the Conference "rose and sang the doxology."

Whether, after all, the monetary aspect is the real heart of the matter or not, it seems to be the fact that the old-timers who cry "My grandmother's religion is good enough for me!" form the party favorable to an honest maintenance of the old creed, while the unionist party seem inclined to play fast and loose with their consciences in order to favor the growth of the church in wealth and power. The latter may be progressive and more favorable to freedom, but it is a pity they have not logic enough to see that to begin tinkering with "the faith once delivered to the saints" is to destroy it.

Mr. Antliff was one of the speakers who favored union. He did not believe a big church was a danger to the community. Of course not. The Catholics say the same thing. The idea, indeed, was "absolutely disproved," said Mr. Antliff, by the case of the United States Methodist Episcopal Church, which was much larger than the proposed united body would be.

What sort of "proof" this case affords will be understood by those who remember that the big Methodist church named swindled Uncle Sam out of about half a million dollars by means of forged documents relating to Civil War events, and that the size and power of the church enabled it to squelch investigation and to "get away with the swag."

A big church means a big political pull, as we have seen in Canada, and especially at the Montreal Congress.

THE EUCHARISTIC CONGRESS AT MONTREAL.

The Montreal Eucharistic Exhibition differs from all other meetings termed "congresses" chiefly in the fact that, while the latter are held for the purpose of discussing and settling various schemes and disputes, the former is purely a means of exhibiting an imposing ceremony and enforcing authoritatively its supreme importance upon the faithful.

A Eucharistic Congress is, indeed, nothing more than a public "demonstration" of the "Lord's Supper," performed

with every accompaniment of pomp and splendor that can be gathered together to give impressiveness to it.

The Catholic Church had good reason to make a display in Canada at the present time. Losing apparently so much of its hold in Europe, it is time to show the world how much it is gaining elsewhere, and what greater sight could it show than that of the Brightest Jewel in the British Crown abjectly at its feet?

And who can doubt the wisdom displayed in the organization of the Montreal festival? On the lay Catholics its effect must have been to immeasurably increase the importance of the central dogma of the Catholic faith, for what faithful and obedient son of the church could fail to recognize the vast significance of a thing that is surrounded with so much pomp and elaborate display? As a *Toronto Star* correspondent said, the opening of the Congress was "a never-to-be-forgotten sight, one that will remain in the memories of those who witnessed it till their dying day."

And the outside world has seen the fact demonstrated in the clearest possible manner, that one-half of Canada, including its Government and many of its leading officials, are ready and anxious to do "homage" to, if not to actually worship, the bedizened representative of the Pope. A more grotesque and extravagant prostitution of intellect has never been seen on earth than that involved in the attendance of judges, cabinet ministers, and other supposed-to-be-educated people at these Eucharistic celebrations.

THE CANADIAN PARTIES AND THE CATHOLIC CHURCH.

A Prime Minister who can profess to believe in the Real Presence—that is to say, that by any verbal hocus-pocus a priest can convert a biscuit into a God, or into the flesh of a ghost—is in our opinion mentally lacking, and utterly unfit to be entrusted with public responsibilities, however smart and cunning in debate he may be, however smooth of tongue or persuasive in manner.

The riot of corruption and graft that culminated in the scandalous Mercier regime in the Province of Quebec was one instance that may not prove conclusively the invariably disastrous results of a union of religion and politics. But it must not be forgotten that the French-Canadian is essentially a

Catholic, and that the Catholic must always and everywhere admit the supreme importance of religion and the duty of the laymen to submit to the church. And the difficulty is to find a single instance in which the combination of priest and politician has not led to the grossest corruption and the basest violations of public and individual rights and duties.

And we must not forget that the Laurier party, misnamed "Liberal," embodies the same combination of politicians and priests that made Quebec drink the dregs of the cup of moral and political degradation and corruption.

It is the party that, under priestly control, has for fourteen years refused to do justice to Manitoba because she refuses to sacrifice her national schools to the church.

It is the party that has squeezed the British North America Act out of shape in order to force Catholic schools upon the new provinces of Alberta and Saskatchewan.

It is the party that has outdone its opponents' Canadian Pacific Scandal with a vaster Grand Trunk Pacific Scandal, the outcome of which is but in the dim future.

It is the party which sacrificed about eighty lives and ten million dollars in a reckless contract with a bogus company to build the Quebec Bridge, and which seems to be in a fair way to repeat the business on a larger scale.

It is the party which pays the Leader of the Opposition a salary of \$7,000 a year for his trouble in pretending to expose their misdeeds, while all the time they know he cannot utter a word of real criticism, because he is bound to curry favor with the same church that keeps them in power.

In short, the Catholic Church controls both political parties in Canada, and one can only turn the other out by making greater concessions to the church and thus securing the solid Quebec Catholic vote. This is the one great and humiliating lesson of the Montreal Eucharistic Congress of 1910.

THE EUCHARIST—MAN-MADE GOD.

It is related that when the Duke of Buckingham was sick King James sent a smooth-tongued priest to take advantage of his weakness and attempt his conversion to Catholicism. The Eucharist—the Real Presence—was the sticking-point. The duke was a man of the world, an unbeliever, and had been a rather free liver, and when the priest had exhausted all

his arguments in favor of the Body and Blood, the duke took up a cork that was on the bed and began fondling it and calling it a horse. "Look at its beautiful mane," he said to the priest. "How can you expect me to believe that is a horse when I can see it is only a cork," said the priest. "And how can you expect me to believe that that is a god which I can see is only a piece of bread?" answered the duke. And the priest took the sad tale back to the king.

This is where the Mass and the Eucharistic Congress have their place. Even the poor habitant might look doubtful if the thing were put before him in too naked a fashion. What sane man could believe that all this wonderful display would be made over a mere groundless notion—the "say so" of a priest—that a slice of fresh bread and a cup of new wine are the flesh and blood of a god who died two thousand years ago? No! There must be a real foundation for it,—and a man must be an Atheist to doubt it.

And so the Catholic layman, rich or poor as may be, goes on his way rejoicing that he has been favored by the presence of his god, and satisfied to see his priest eat his god and to pay for all the gorgeous trappings the ceremony calls for. He has seen the biggest display of crimson and gold dresses he will be likely to see this side of Purgatory, and is content to take his priest's word for the rest.

And, after all, how much better is the Protestant layman?



CARDINAL VANNUTELLI, THE POPE'S LEGATE.

When Cardinal Vannutelli, the man specially sent by the Pope to preside over the Montreal Catholic Congress, had lauded what he termed "Thrice-blessed Canada" for his great reception, he very highly praised Archbishop Bruchesi for having been the means of bringing the Congress to America. His faith had removed mountains. He had said the word and the work was done. Among the many other things which the Cardinal mentioned as also rendering it possible, he forgot, however, to mention the fact that it was not so much any sort of faith as modern steamships and telegraphs that had rendered such a World's Congress possible.

It is some satisfaction to us to know that the telegraph and steamship have also enabled other International Congresses, as well as other means of intellectual enlightenment, to cross

the ocean, carrying antidotes to the superstition he brings, and which some day will perhaps be effective in destroying it.

Cardinal Vannutelli uttered a mass of verbiage, much of it utterly meaningless, which show him to be neither better nor worse than the average preacher or priest. Here are two paragraphs from the conclusion of his introductory address, which will give a fair idea of his powers :

“What are, as a matter of fact, our very popular Eucharistic manifestations if not a solemn reaction of fervor of love and efficacious protestation in the face of icy coldness and of the dark, immoral nights which invade so many souls in our great cities and in our country ; and what is this frightful propaganda of vice and of wicked passions which makes so many victims if not a moral incendiary who threatens our modern society with I do not know what ruin ? What must be opposed to this devastating incendiary if not the preservative par excellence, if not the Holy Sacrament with its Divine power to extinguish the flames of hate and of passion ? This is what we are doing in Montreal, and what you have done already, guided and directed, of course, by the apostolic word of the Sovereign Pontiff. Here as elsewhere you may expect splendid Eucharistic victories. May our Congress be the source of a renewed Catholic fecundity for this continent. May it stop its moral incendiarism from being lighted in the old as well as in the new world. May Jesus Christ be more and more honored and glorified, and a perfect union with his vicar on earth, who is the centre of the universe, be established.

“This confidence I conceive, because the Virgin who presided in the tabernacle at the birth of the Church, the Virgin to whom the priests owe the body and the blood of him whom they offer on the altar, and that she gave to the world in Bethlehem and on Calvary, where took place the first mass,—this same Virgin, the same Princess of Miracles, as she was called by the first congress, presided at the birth of this city, which bears her name, which confided to her its future, and which accords to her a filial homage. This confidence I conceive again, because it is the Pope who in a special manner blesses this reunion, and presides over it by the intermediary, unworthy though it may be, of his Legate.”

Mixed metaphor, solecism, and cool priestly assumption and confidence run such a riotous race through these few sentences that one almost loses breath when remembering that they were uttered by a highly cultivated man only second in power and dignity to the Vicar of God himself, and were listened to with reverence, if not with adoration, by many of the highest officials in the public services of Canada.

Who can fail to be amused at the notion of a "propaganda of vice" being a "moral incendiary who threatens" unknown ruin? Imagine the Pope as the "centre of the universe! This beats Wallace. And how could the Virgin give the body and blood of Jesus to the priests at Calvary if she had already made the gift thirty years before at Bethlehem? But what good is there in trying to read sense into the words of a man who believes a Princess of Miracles presided at the birth of Montreal because its founders named it Ville Marie? Happy Catholics!

FATHER VAUGHAN, OF LONDON.

Among the horde of priests who crowded Montreal during the Great Millinery and Jewelry Show was the well-known Jesuit, Bernard Vaughan, from London, England. He caused probably more anxiety to the hierarchs than anything else in their programme. He preached to three thousand people in St. Patrick's Church, but he said little worthy of note, and his success seems to depend on his eccentric delivery rather than on any intellectual merit.

The 16th century, he said, was an age of invention. It had invented gunpowder, the mariner's compass and printing, but it had also invented a religion without sacrifice; and, more wonderful still, it had discovered that the mass, which was the very soul of religion, was only a blasphemous fable. The High Church party were now finding out the mistake, and were drifting towards the true church, while the other Anglicans were fast becoming rationalists, atheists and politicians.

We should be pleased to know that this is true, but a strong objection to it is taken by many Protestant preachers all over Canada, who repudiate the accusation as utterly false. Rev. Dr. Kaehler, of Buffalo, preaching in Hamilton Lutheran Church, declared that "of all the unintelligent effrontery he had heard for a long time the statement of Father Vaughan that Protestantism was going to decay because of irreverence, immorality and atheism was the limit. He said that Father Vaughan even had the temerity to compare these northern states with South America, where no divorce was necessary!"

After much of this sort of attack for his sacrilegious aspersions, we need not wonder that Vaughan was told to pour a little oil on the troubled waters, and that he took an early

opportunity of explaining that he had only attacked Protestantism, not Protestants, for whom he had every respect, etc. Indeed, he pitied many of them, for if Catholics had to share with them their spiritual menu they would long ago have died of starvation. Spiritual starvation, of course.

With this sort of thing we are all familiar. It is the by-play the actors are permitted to indulge in to gull the audience and divert them from the real tricks that are being played.

FATHER VAUGHAN ON "RACE SUICIDE."

Then Mr. Vaughan gave a dissertation on "race suicide," as full of bluster and abuse as it was devoid of argument or sense, and asserted that a fearful end awaited the nation if the non-Catholic people continued their "gross practice."

Why he should come to such a conclusion is inscrutable, as according to the statistics he gives the fast-multiplying Catholics must soon supplant the God-defying Protestants. Why, even the Catholic Caughnawaga Indians do their Christian duty by "averaging from 13 to 23 children to each family!" Surely at this rate the Redskin will soon repossess the land, and drive out even the fecund French-Canadian.

"I cannot conceive of a more short-sighted folly or of a worse policy than that of a man and woman calling themselves husband and wife, doubling up their fists and shaking them in the face of the Divine Majesty of God Almighty, while shrieking out at him the defiance, 'Thou sayest, 'Increase and multiply.' Not only do we despise thy law, but we defy it.' I call racial suicide constructive treason against God."

Why he should go into a frenzy over a condition of things which, as he says, will result in "a walk-over for Catholicism" is a mystery, for, as he says,

"There is only one institution upon earth which is so clear, definite and resolute about the sacred and indissoluble character of the marriage vow, and about its responsibilities and duties with regard to children, that it will not for a moment tolerate even the thought of divorce."

In other words, throw the teachings of science and common prudence to the winds, "take no thought for the morrow," fill the gaols, poorhouses, and asylums with degenerates and wastrels, and then we shall see—what Canada will be when converted into a second Spain.

FATHER VAUGHAN AS A "MILITANT CATHOLIC."

The correspondent of the Toronto *Telegram* gives some interesting items regarding Father Vaughan's escapades at Montreal, from which we extract these passages :

"Father Bernard Vaughan is the Roosevelt of Roman Catholicism. 'I am made of fighting stuff,' he says. Accordingly he goes ahead and fights. He shuns the background. He is the 'copy-maker' of the Congress. He isn't saying anything in Montreal that he hasn't said before in England, but the surroundings make all the difference. While the heads of the congress are making public acknowledgment of the tolerant kindness of Montreal Protestants, Vaughan is down at the waterfront telling the sailors that he doesn't mind a Protestant but hates Protestantism, and that if they don't like it they can jolly well lump it. And he draws the crowds. Sometimes he is applauded, as when he gets off a striking epigram like 'The poor are God's aristocracy.' "

The Roman hierarchy seldom does or permits its subordinates to do anything without a set purpose, and it may be taken as certain that, while the purpose of the leaders was to involve the Government officials as far as possible in a public recognition of the supreme authority of the Pope, Vaughan was allowed to bait the Protestants and familiarize them with the logical and righteous claims of the Catholics.

"The Eucharistic Congress is being fed on canned speeches—orations which have all been carefully prepared, salted, and stowed away, to be released according to the schedule. The Vaughan 'breaks' have been canned, but Bernard does everlastingly freshen them up in the delivery. And he goes on his way rejoicing. 'Isn't it a grand thing,' he says, 'to be a Catholic? I would like to be let loose to go down the street and scream "I am a Catholic!"' Nobody around here seems capable of stopping him if he really did choose to stroll down James street shouting his declaration of faith. 'They say I exaggerate,' he told his audience to-day. 'I always find it is the guilty who say I exaggerate. I minimize.'

"Father Bernard is interesting but doesn't impress. His voice is 'nosey.' He is stagey, and has a rag-time delivery. He gives you ten minutes of low and even speech, finishing with a yell fit to waken the seven sleepers. But there is nothing to suggest that he is at any time dissatisfied with his own behavior. He does not present himself until his name is called, when he appears, bows in three directions and says, 'Ladies and Gentlemen.' With an audience almost exclusively of ladies, as to-day in Stanley Hall, his greeting is, 'Sisters in Christ.' "

We guess Father Vaughan would make an excellent Talmage or Torrey if he were a Protestant. As it is, he must often cause his superiors an anxious time.

—♦♦—
FATHER VAUGHAN IN TORONTO.

We have devoted so much space to Mr. Vaughan, not because of any intrinsic merit he might possess, for he appears to have little more intellectual capacity or culture than the average Protestant revivalist, but because his reception here affords a fair index to the mental standing of our Canadian people. His speech at the Empire Club was little else than a rehash of much that he had said in his stereotyped speeches at Montreal, and when we know that he was accorded a most enthusiastic greeting by the "large and influential" assembly that listened to him, we may judge of the slow progress that ideas of intellectual freedom are making among us. Here are a few of his choicest utterances :

"What I have to say will be from my heart, served up hot off the hob."

"The grand thing in life is to let God have his way with you."

"A great danger to the empire was lack of religion. What a difference the old country presents to-day as compared with a generation ago !"

"I dare not tell you how few people go to church in England to-day. When you remember that the birth-rate has fallen from 38 to 24, you can understand that religion was falling."

"Any blooming idiot can be vicious, but it takes a hero to be good."

"Racial suicide—constructive treason against the majesty of God."

"The doctrine that gives God a chance is the doctrine for the empire."

"If I did not believe my religion to be the only true one, I'd chuck it."

"Take care when men tell you to live up to the moral law without telling you about a moral law-giver. They are trying to do that in France to-day, and the result is Hell."

These sentences are a favorable selection from the mass of similar stuff that met with unbounded approval from his hearers. To us, they prove not only the mental poverty of the mass of well-to-do Canadians, but the strong position the Catholics have attained in Canada. The remark concerning Hell in France was received with mingled laughter and applause, but it is certain that it expresses the common Catholic as well as the Protestant view. To a reporter Mr. Vaughan repeated :

"The French in France have the lowest birth-rate in Europe, and the French in Quebec the highest. They are making a great act of contrition for their old country. The French Catholics of Quebec are ultra-Catholic, while the old country is anti-Christian. It would be well for the Catholics of Quebec to go back and convert the fatherland from which they came."

Asked how he reconciled his denunciations of race suicide with the Catholic practice of celibacy, he said marriage was optional and he had reference only to persons already married. "My bride is the church," he concluded, as if he had a right to defy his "maker's" order to "increase and multiply" because he chose to enter the parasitical trade of priestcraft.

A LOBBY FOR LIBERTY.

In an article in the *Editorial Review*, of New York, Mr. Theodore Schroeder, the secretary of the Free Speech League, makes a strong appeal for the formation of an organization the object of which should be to watch the proceedings of Legislatures and public associations, so as to be able to draw public attention in an effective manner to encroachments upon the national and individual liberties. Such an organization is needed in Canada fully as much as in the States, and if our Canadian Freethinkers were the brave and courageous men they ought to be it would not be long before we should have an effective opposition to the repressive work of such bodies as the Lord's Day Alliance.

In sketching out the work of such an organization, Mr. Schroeder makes many practical suggestions of value, pointing out the difficulties and discouragements to be encountered. "The motto," he says, "must always be: 'The greatest liberty consistent with an equality of liberty,' or 'That Government governs best which governs least.'" And he very wisely remarks:

"Its platform of freedom must be broad enough to shelter every cause where liberty is at stake. It must always be remembered that the defence of liberty *as a principle* is most needed where the particular facts or persons are most unpopular. It is always in such cases that dangerous liberty-destroying precedents find their beginnings. Those who have not the disposition and strength to defend the greatest equal liberty of the weakest and most despised, nor the moral courage to resist, or even flout, the most

popular moral sentimentalism, and who are unable or unwilling to accept the obloquy and ostracism of cringing 'moral' snobs, are unfit to be leaders in such a movement."

This elaborates Thomas Paine's motto: "Where freedom is not, there is my country!"

The organization of a "Lobby for Liberty" in Canada is a crying need of to-day. Its work is needed in every department of social, political, and municipal life, and will be the first practical step towards the formation of a sane, rational public conscience, which will refuse to tolerate the reign of corruption that seems to-day to be debauching both private and public life.

Will Canadian Freethinkers allow themselves to slumber any longer in this time of need? Or is the job too big?



THE SPANISH REVOLT AGAINST ROME.

Here is a pronouncement by Premier Canalejas on the present situation, made in an interview on Sept. 15:

"The question of the religious congregations shall be dealt with first. They cannot possibly be allowed to continue to play the important part in public life, without the public responsibility or control, which they are playing to-day. I say nothing against them as religious communities. I am ready to admit they have served useful functions in other spheres also, but their fitness for administering to the requirements of the present or future has vanished. Yet their activity knows no limits. They constitute an absolute institution in a limited monarchy. This anomaly must be done away with. Every institution, even the King, has well-defined limits. The congregations alone are absolute and irresponsible, wielding a social influence incompatible with the interests of the State. They powerfully affect the intellectual and moral nature of the nation, more powerfully than the State can permit.

"Society is now ripe for the transition of this mediæval condition. I hold that the State, being supreme, can accomplish this with no more ado, but it is most desirous to treat with the Vatican with the view to reducing friction to the minimum. If the Vatican declines to co-operate, responsibility for the consequences will not be mine.

"We must fix the limits of the power of the congregations of acquiring property and establish forms for facilitating State control. Moreover, we cannot allow the Catholic or other religious bodies to educate the nation. It is not the function of any religious body."

THE NEED OF THE HOUR—A LOBBY FOR LIBERTY.

—:O:—

BY THEODORE SCHROEDER.

—:O:—

THE preamble to the Constitution of the United States in declaring the purposes of Government, names first, the establishment of justice, and the last declared purpose (to which all the others are but means) is the securing of the blessings of liberty. . . . This is all changed. Under the influence of a dominant money-mania we have perverted government to the objects of promoting commerce and exploitation, to the legalization of individual or class advantage and to the furnishing of jobs for the greatest number of politicians, moralists for revenue and their respective friends. An organized band of religious zealots readily acquire a political influence which can be easily exchanged for any non-commercial legislation born of moral sentimentalism, although it invades personal liberty ever so outrageously.

It follows from the foregoing situation that during the sessions of Congress, the National Capitol is a mass of humans seeking to benefit by the before-mentioned perversions of governmental functions. There are those who affirm that some of the "captains of industry" maintain an expensive lobby for securing to themselves immunity from the natural penalties of their wrong-doing, by having their profitable injustices legalized. Some even affirm that in late years this lobby has decreased in number, because the "great interests" have found it cheaper to elect their attorneys to Congress than to "persuade" the real representatives of the common people. Likewise it is asserted that "the system" owns and controls nearly all the means for the manufacture of public opinion so that its authorized wrongs and its perversions of government may be made to seem advantageous to the "fool voter," who it is alleged is thus made to approve the plundering of himself. The truth of these allegations I shall not discuss. I call attention to them only to explain why they are of secondary consideration to friends of personal liberty.

All the legalized injustices of our economic system, if there be such, involve a question of liberty in the broadest sense. Already there exists an influential little band of political reformers who are crying in the wilderness and it may be that the masses will ultimately hear and determine the justice or injustice of their wailing cry, because if these injustices are real, such ills have an economic factor and therefore are measurable in dollars, and consequently the people may be easily induced to listen, if once their attention can be secured.

However, when it comes to the problem of liberty in the narrower, non-commercial, and more personal sense, there is no one to plead liberty's cause. From the time of our Revolution to date, there has been a constant

increase in the abridgment of such liberty, and seemingly no one can be induced to defend it, except in very rare instances where it is interwoven with a commercial factor. We have to-day more abridgment of "Freedom of Speech and of the Press" than we had prior to the American Revolution, and immeasurably greater statutory interference with those personal activities which immediately and directly neither harm nor concern anyone but the voluntary, undeceived, adult participant. Nevertheless, there is no individual or organization in America devoted to the defence of such personal liberty against the persistent assaults of our influential "ethical" sentimentalists and their mentors, the quack moralists. At Washington there are plenty of "reform" organizations, conducted by moralists for revenue, supported by the moralists of diseased nerves, and prospering under unopposed toleration by the great mass of moral indifferentists, and the unorganized citizens generally, who individually cannot afford to go to Washington to defend anyone's liberty, not even their own.

Recently I read in one of the publications of a very popular author, Elbert Hubbard, "If it don't pay it is *immoral*!" It really seems as if the mass of people thought liberty was not worth defending, because without recognized market value. The result is that we have a censorship, acting under the authority of legislation, which tells us what literature we are not permitted to read; what art we are not permitted to see; what misinformation we must expect at public institutions of learning; what food we are not permitted to buy; where and when and what beverages we may or may not drink; what weeds we may smoke and under what conditions; when, how, and what functions of government we may be permitted to criticize, and what information about the public service, government employees are permitted to give to the public, which is the real employer. In some places we regulate by law the changes of the sheets between which we sleep at a hotel; and efforts have been made by legislation to determine the size of those sheets, the cut of a woman's skirt and the manner of her sitting while riding on horseback, the style and length of our bathing suits. It is only as a matter of liberty by permission, under an expressed license from the State, that we are begotten; no unlicensed physician is permitted to prescribe for prolonging or shortening our stay; no unlicensed purveyor is permitted to supply our medicines or food, no unlicensed plumber to supply our sanitary appliances; when dead no undertaker may even bury us without a permit or license from the State. In other words, from the pre-natal to the *post mortem* existence, from the begetting, through every act essential to our existence, and to the final rest and decomposition, we act only under State compulsion, or as a matter of limited liberty by permission of our masters. We have abolished the individual despot of national sway for a vast army of national despots, often operating under

laws so uncertain in meaning that rights and criminal convictions depend upon arbitrary official discretion, or *ex post facto* standards of guilt, determined by that unnumbered band of despicable petty tyrants, who are "entrusted" with the "enforcement" of the "law." Ours has come to be a government of spies, some of whom are confessed criminals, and a government by private graft societies operating under pretentious, "moral" and misleading names, and with the support of a public, too indifferent or too stupid to get behind the question-begging epithets to discover what it is that these pious frauds really mean. That none is interested to oppose this progressive governmental dominance is capable of only two explanations: either as a race we have become such moral cowards as not even to dare to ask our masters to liberate us, or else such model slaves that we do not even wish to examine the fact or the conditions of our subjection.

—*Editorial Review.*

GOD-EATERS.

—:O:—
BY AUSTIN BIERBOWER, CHICAGO, ILL.
—:O:—

JESUS was alive when he said, "This is my body," and told men to eat it. Could one eat him, or part of him, when living, and not inconvenience him?

He was eating with his disciples when he said this. Did he eat a chunk of himself?

He is thought to be alive now; and yet thousands pretend to be eating at him. Does this hurt him? If not, is there any merit in his giving his body to be eaten?

Does he lose anything by giving his body when it is healed immediately, so that millions more can eat of it? There seems to be as much as ever left after men have consumed great quantities of it.

Could they not have waited till he was dead before eating him? As the Spaniards are said to have cut steaks out of living cattle, do not Catholics commit as great a cruelty in eating Jesus alive?

Do not those who partake of the eucharist go one step farther than cannibals, and become god-eaters instead of man-eaters?

Do men commit murder who eat Jesus?

Instead of a feast of the Gods, as on Olympus, we have a feast on a god. Is Christ's body meat; and can Catholics eat it on Friday?

Is it not a triumph over deity that men not only kill God but eat him?

Is God meat good, and does it taste like meat or like bread?

Will a dog or other carnivorous animal eat the eucharist, which he will not if it is bread? If it is meat will a canary or other vegetarian eat it?

You can fool a theologian when you can't fool a dog or a canary. A dog is more expert in theology than a man on this subject.

Is there any other way of getting so much good out of God as by eating him?

Does man serve God by eating him, or inflict cruelty on him?

Is he easily digested, or does he turn into chyle, and make extra good blood? Has his meat any effect on rheumatism or the liver?

Instead of making such a great effort to learn whether it is really the body of Christ which we eat, should we not decide whether it is of any use to eat it, or whether one might not eat a whole God and be no better or worse for it?

Is there ever a scarcity of God meat, or will the supply give out? Have the priests a corner on it, so that it can be got only through them and on their terms? Is the rest not genuine God?

Is God meat quoted on the Board of Trade like pork?

Can we make blood puddings out of his blood, or is the blood always drunk "straight?"

Does it tend to make man something of a god to eat so much god?

What parts of God do men eat? and do they eat him all—head, feet and skin?

Ought God not to be entirely eaten up by this time with so many eating at him?

May we not have "God on toast" in our restaurant bills of fare?

Do the good and bad get an equally good portion of God to eat, or must the poor be satisfied with a god hash?



THE GOSPELS ACCORDING TO INGERSOLL.

—:O:—

III. THE GOSPEL OF LUKE.

—:O:—

It is sufficient to say that Luke agrees substantially with Matthew and Mark.

"Be ye therefore merciful, as your Father also is merciful." Good!

"Judge not and ye shall not be judged: condemn not and ye shall not be condemned: forgive and ye shall be forgiven." Good!

"Give and it shall be given unto you: good measure, pressed down, and shaken together, and running over." Good! I like it.

"For the same measure that ye mete withal, it shall be measured to you again."

He agrees substantially with Mark; he agrees substantially with Matthew; and I come at last to the nineteenth chapter:

"And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man

by false accusations, I restore him four fold. And Jesus said unto him : "This day is salvation come to this house."

That is good doctrine. He did not ask Zaccheus what he believed. He did not ask him, "Do you believe in the Bible? Do you believe in the five points? Have you ever been baptized—sprinkled? Oh! immersed?" "Half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." "And Christ said, This day is salvation come to this house." Good!

I read also in Luke that Christ when upon the cross forgave his murderers, and that is considered the shining gem in the crown of his mercy. He forgave his murderers. He forgave the men who drove the nails in his hands, in his feet, that plunged a spear in his side; the soldier that in the hour of death offered him in mockery the bitterness to drink. He forgave them all freely, and yet, although he would forgive them, he will in the nineteenth century, as we are told by the orthodox church, damn to eternal fire a noble man for the expression of his honest thoughts. That will not do. I find, too, in Luke, an account of two thieves that were crucified at the same time. The other gospels speak of them. One says they both railed upon him. Another says nothing about it. In Luke we are told that one railed upon him, but one of the thieves looked and pitied Christ, and Christ said to that thief:

"To-day shalt thou be with me in Paradise."

Why did he say that? Because the thief pitied him. God cannot afford to trample beneath the feet of his infinite wrath the smallest blossom of pity that ever shed its perfume in the human heart!

Who was this thief? To what church did he belong? I do not know. The fact that he was a thief throws no light on the questions. Who was he? What did he believe? I do not know. Did he believe in the Old Testament? In the miracles? I do not know. Did he believe that Christ was God? I do not know. Why, then, was the promise made to him that he should meet Christ in paradise? Simply because he pitied suffering innocence on the cross.

God cannot afford to damn any man who is capable of pitying anybody.

IV. THE GOSPEL OF JOHN.

AND now we come to John, and that is where the trouble commences.

The other gospels teach that God will be merciful to the merciful, forgiving to the forgiving, kind to the kind, loving to the loving, just to the just, merciful to the good.

Now we come to John, and here is another doctrine. And allow me to say that John was not written until long after the others. John was mostly written by the Church.

"Jesus answered and said unto him: Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God."

Why did he not tell Matthew that? Why did he not tell Luke that? Why did he not tell Mark that? They never heard of it, or forgot it, or they did not believe it.

"Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Why?

"That which is born of the flesh is flesh, and that which is born of the

Spirit is spirit," and he might have added, that which is born of water is water.

"Marvel not that I said unto thee, Ye must be born again." And then the reason is given, and I admit I did not understand it myself until I read the reason, and when you hear the reason you will understand it as well as I do. Here it is: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."

So, I find in the book of John the idea of the Real Presence.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up ;

"That whosoever believeth in him should not perish but have eternal life.

"For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.

For God sent not his Son into the world to condemn the world, but that the world through him might be saved.

"He that believeth on the Son hath everlasting life : and he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

"He that believeth on the Son hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him."

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation ; but is passed from death unto life.

"Verily, verily, I say unto you, the hour is coming and now is, when the dead shall hear the voice of the Son of God ; and they that hear shall live."

"And shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation.

"And this is the will of him that sent me, that everyone which seeth the Son, and believeth on him, may have everlasting life ; and I will raise him up at the last day."

"Verily, verily, I say unto you, he that believeth on me hath everlasting life.

"I am the bread of life.

"Your fathers did eat manna in the wilderness, and are dead.

"This is the bread which cometh down from heaven, that a man may eat thereof and not die.

"I am the living bread which came down from heaven. If any man eat of this bread he shall live forever ; and the bread that I will give is my flesh, which I will give for the life of the world."

"Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.

"Whoso eateth my flesh and drinketh my blood, hath eternal life ; and I will raise him up at the last day.

"For my flesh is meat indeed, and my blood is drink indeed.

"He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

"As the living Father hath sent me, and I live by the Father ; so he that eateth me, even he shall live by me.

"This is that bread which came down from heaven ; not as your fathers did eat manna, and are dead ; he that eateth of this bread shall live forever."

"And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father."

"Jesus said unto her, I am the resurrection and the life ; he that believeth in me, though he were dead, yet shall he live.

"And whosoever liveth and believeth in me, shall never die."

"He that loveth his life shall lose it ; and he that hateth his life in this world, shall keep it unto life eternal."

So I find, in the book of John, that in order to be saved we must not only believe in Jesus Christ, but we must eat the flesh and we must drink the blood of Jesus Christ. If that gospel is true the Catholic church is right. But it is not true. I cannot believe it, and yet for all that it may be true. But I do not believe it. Neither do I believe there is any God in the universe who will damn a man simply for expressing his belief.

"Why," they say, to me, "suppose all this should turn out to be true, and you should come to the day of judgment and find all these things to be true. What would you do then?" I would walk up like a man, and say, "I was mistaken." "And suppose God was about to pass judgment upon you, what would you say?" I would say to him, "Do unto others as you would that others should do unto you." Why not?

I am told that I must render good for evil. I am told that if smitten on one cheek I must turn the other. I am told that I must overcome evil with good. I am told that I must love my enemies ; and will it do for this God who tells me to love my enemies to damn his? No, it will not do. It will not do.

In the book of John all these doctrines of regeneration—that it is necessary to believe in the Lord Jesus Christ ; that salvation depends upon belief—in this book of John all these doctrines find their warrant ; nowhere else.

Read Matthew, Mark, and Luke, and then read John, and you will agree with me that the three first gospels teach that if we are kind and forgiving to our fellows, God will be kind and forgiving to us. In John we are told that another man can be good for us, or bad for us, and that the only way to get to heaven is to believe something that we know is not so.

All these passages about believing in Christ, drinking his blood and eating his flesh, are afterthoughts. They were written by the theologians, and in a few years they will be considered unworthy of the lips of Christ.

In the days when executions were still carried out in public, a servant girl upon one occasion begged her mistress to allow her a day out, for a purpose which she did not divulge. The lady of the house gave the required permission, and the girl accordingly went off for the day, but returned in the evening weeping copiously.

"Why, Mary," asked her kindly mistress, greatly perturbed at the poor girl's evident distress, "what on earth is your trouble? Tell me, and perhaps I can help you."

"Oh, ma'am," blubbered Mary, "I went to see the man hanged at Salisbury, b-b-but he's been reprieved!"—*Tit-Bits*.

THE DAWN OF MODERN THOUGHT.

—:O:—
FROM WATSON'S "STORY OF FRANCE."
—:O:—

DIDEROT was another of the destructive forces which assailed the old *régime*. Acting under a suggestion which originated with Bacon and was partially realized by Chambers, Diderot conceived the colossal design of publishing an encyclopedia which should be a vast magazine of human knowledge. He called to his assistance many companion spirits, and in 1751 the first volume appeared, the second in 1752. The clergy cried out against the work, and the government suppressed it, and seized the plates. In a few months, however, the government receded from its position, Diderot regained the plates, and by 1757 seven volumes had been published. In 1759, the opposition of the clergy again broke out, and a royal edict annulled the privilege of publishing the work and prohibited the sale of the volumes already issued. D'Alembert lost heart and left him; but Diderot persisted in his labors, utterly regardless of the king's commands. In 1765, the remaining ten volumes were given to the world. Thus for sixteen years had Diderot devoted himself to the great work. With the help of a few friends he had accomplished a vast and useful undertaking, one which gave to France the benefits of whatever was known in science and art, in literature and history, in government and religion, in philosophy and political economy.

At a time when commerce was shackled by all sorts of tariffs, external and internal, when a boat-load of wheat going down the Seine to Paris paid duties at sixteen custom-houses, and when the French farmer of Artois was not allowed to sell his wheat in the French province of Berry, the Encyclopedist boldly advocated the doctrine of free trade.

At a time when the Church and the State composedly regarded the slave-trade as a legitimate business, which must not be questioned, these courageous writers of the Encyclopedia championed the cause of human freedom and denounced the infamous traffic.

All government abuses were explained and condemned. The forced labor of the peasants, the royal monopoly of salt, and the unjust method of imposing and collecting the taxes, were subjects which received intelligent and fearless treatment. Remedial laws were suggested for the first time, and many of the reforms afterwards made should be credited to the Encyclopedists.

HELVETIUS was another who set people to the task of thinking. Having accumulated as much money as he wanted in plundering the people through the means of farming the taxes, he left the business and became a philo-

sopher. He entertained freely, drew about him a company of freethinkers, and in 1759 published a book which caused immense scandal. He contended that the general utility, the happiness of all, was the true test by which conduct must be regulated, and to reach which laws should be framed. Thus an enlightened selfishness, the Church party exclaimed, was to be the rule of conduct rather than the old rule of right and wrong. Helvetius also contended that the only thing which made men prefer virtue to vice was the prospect of advantage. He said men were honest, not because it was right to be honest, but because it was the best policy.

Society was profoundly shocked. The virtuous people, who occupied the high places, made a tremendous noise. The official who had allowed the book to be printed was summarily dismissed, the book itself was condemned by the Pope and the Sorbonne, and it was burnt by the hangman. Helvetius was ousted from a small office he held at court, and was made to sign a humiliating retraction.

But the book had gone forth, and no amount of retraction could actually recall it. In their innermost souls many people believed that Helvetius was right in his conclusions. As Madame du Deffand said, "They make so much ado about Helvetius, because he has revealed everybody's secret."

D'HOLBACH! A fiercer, darker spirit in this creation of the world of new ideas was D'Holbach, a German baron who lived at Paris, and who published many books against government and religion.

"The dogma of a future life," he wrote, "is one of the most fatal errors with which humanity has been infested. The religions of the future world have helped the priest to conquer this one."

"He believed," says Perkins in his "France Under Louis XV.," "that the Church and the established system of theology had debased human intelligence, lessened human activity, and inculcated selfishness, and lowered morality. He declared that nature had taught man to be free, to be happy, to be patriotic, to search for the truth, and to serve his fellow-man; religion taught him to be a slave, condemned by God to groan under the rod of God's representatives; that he should remain ignorant and miserable, seeking only his own selfish welfare in a world beyond the grave."

D'Holbach declared that a nation should decide for itself whether it was well governed or not, and should refuse obedience to a king who did not seek the welfare of his people. He said that kings were made for the people, and not the people for kings. "Almost everywhere," he said, "the sovereign is everything and the people nothing, and yet it is rare to find a sovereign who gives himself the trouble to perform the duties of his position."

SECULAR THOUGHT.

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THE BIRTH-RATE AMONG CATHOLICS.

A Montreal correspondent calls our attention to the fact that Montreal can no longer boast of having the highest birth-rate of any city in the world. The births in 1909 numbered 14,678, or at the rate of 37.15 per 1,000, a decrease of 1.28 per 1000 from the birth-rate of the preceding year. The report of Dr. Laberge, Medical Health Officer, shows that not only Protestants but French-Canadians are helping the decrease, while the Jews and Roman Catholics other than French have had a slight increase in their birth-rate. Have the French-Canadian parents entered upon a strike against their clerical authorities, in sympathy with their kinsfolk in the old country?

BY THE WAY-SIDE.

A prominent K.C. (to a friend in the legal profession)—“We are very busy in the office and short of help. Could you recommend a man? I want a good smart fellow, but one who won't know more about law in a week than I do.”

“That man,” said his friend, “will be very hard to find.”—R. W. K.

THE TORONTO “TELEGRAM” ON THE EUCHARISTIC CONGRESS.

“Rev. Father Vaughan was the Harry Lauder of the Montreal Congress.

“It must have been an oversight, but really the Congress adjourned without giving three cheers and a tiger for the Little Red Schoolhouse.

“The poor old Protestant horse gets quite a sufficiency of bumps in the Parliament at Ottawa without being kicked by the heels of a special Congress at Montreal.

“Next Congress is to be held in Spain, where the politicians and press are not half as subservient to clericalism as the politicians and press of Canada, notably the *Globe*, *Star* & Co.

“Abusive language that was dropped from the accession oath seems to

have been picked up and incorporated in the erudite and amiable discourses of that gentle divine, Rev. Bernard Vaughan, S.J.

“‘Hon. Justice Anglin walked in the procession in his robes.’ Let a Dominion policeman walk in a Twelfth of July procession in his robes and notice how long he will hold his job in this country of equal rights.

“No, there was no protest from the *Globe* and *Star* against the turning out of the 65th at Montreal. And there would have been no protest from these and such like party organs if the 12th York Rangers had been ordered to turn out.”

The late Bishop of Carlisle, who thought every child should learn the Church's Articles of Religion as well as the Catechism, once asked a boy in the examination for confirmation: “Have you read the Thirty-nine Articles?” “No,” answered the boy, “but I've read ‘The Forty Thieves.’” “You may stand down, sir!” sharply rejoined the bishop.

A LYING HYMN.

In a children's hospital was a group of little ones singing a hymn. The condition of the children was a sufficient comment upon the sentiment of the hymn:

God will take care of you. All through the day
Jesus is near you to keep you from ill.

Every child who joined in that hymn had been mutilated by some cruel fate. One boy had lost a leg. Another had a hump on his back. Tuberculosis of the hip-joint had frightfully crippled a third. But the visitor forgot the rest in his interest in one little face, the most beautiful and the most tragic of all. A girl of five years, perhaps. A tinge of gold in her hair. Dancing eyes. Complexion like the lily kissed by the blush of the rose. The face of a dream child but for one over-shadowing blot. On the lip was a cancer-like growth standing out as big as an egg—a loathsome parasite feeding upon that innocence and beauty. With a back ground of such loveliness, the parasite seemed transformed into the shape of a living monster with gleaming red eyes and hairy tentacles that held the fair little girl in their murderous grip. Even while the horror crept upon her the little child sang:

God will take care of you. All through the day,
Jesus is near you to keep you from ill.

The cancer gave the lie to the song. We shall not lose anything in the end if we are honest with ourselves, and subject our religion to the test of facts. God did not prevent the growth of the cancer. Neither will he touch the little lip and make it well.—*Herbert S. Bigelow.*

Sunday-school Teacher—Now, Johnny, why did you bring only a cent for missions to-day.

Johnny—Cos there ain't no change to it.

Representative Washburn, toastmaster at the prorogation dinner of the Legislature last night, told a story of a pastor who, coming to a new parish, got his words slightly twisted in his announcement. Said he : " I have come here to heal the dead, cast out the sick, and raise the devil."

Another ministerial friend of Washburn's speaking to a congregation, remarked : " I am sorry to see so many absent faces I used to shake hands with."—*Boston Record*.

Roland is a little boy who learns things quickly. Not long ago he heard some one swear and he immediately appropriated the word for his own use. The next time he got mad at his nurse he used the word (which begins with D) in addressing her. She told his grandfather. The grandfather wrote Roland a letter, in which he said it was terribly bad to use the word. He also stated that a little bird had told him that Roland had used it. The letter when read to the boy, made a deep impression on him. A few days later he and his nurse were out in the yard when Roland became provoked at her.

" Say, nurse," he said, " is they any little birds around here?"

" No," replied the nurse, " not just now."

" Well, then," said Roland, " you're a d—— fool."—*Denver Post*.

Booker T. Washington, head of the Tuskegee Institute, after a visit to the Metropolitan Museum in New York, told this story :

" A Kentucky lady," he said, " visited the museum with her maid, an old-fashioned mammy.

" Malinda had never seen an art gallery before, and the nudes startled her in a way that would have endeared her to the heart of Mr. Comstock. But when she entered the hall of sculpture, then she was more than startled.

" 'Land !' she said. 'Land sakes !'

" And with dubious shakes of the head she passed the white beauty of the Venus de Medici, the Apollo Belvidere, the Venus de Milo, and the gracious shapes of snowy marble.

" 'Land sakes !'

" 'Don't you like it, Malinda?' " said her mistress.

" 'Yas'm,' said Malinda. 'Ah likes it well enough, but Ah's powerful glad dar ain't none o' my color here.' "—*Washington Post*.

A newly appointed Scottish minister, on his first Sunday of office, had reason to complain of the poorness of the collection.

" Mon," replied one of the elders, " they are close, very close ; but "—confidentially—" the aul' meenistet, he put three or four saxpences into the plate hissel', to give them a start. Of course, he took the saxpences awa' with him afterward."

The new minister tried the same plan, but the next Sunday he again had to report a dismal failure. The total collection was not only small, but he was grieved to find that his own sixpences were missing.

" Ye may be a better preacher than the aul' meenister," exclaimed the elder, " but if ye had half the knowledge o' the world, an' o' yer flock in particular, ye'd ha'e done what he did an' glued the saxpences to the plate."

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IMMORTALITY.

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They never die who fall

In a great cause. The block may soak their gore,
Their heads may rotten in the sun, their limbs
Be strung to city gates and castle walls,
But still their spirit walks abroad. Though years
Lapse and others share as dark a doom,
They but augment the deep and sweeping thought
Which overpowers all others and turns the world
At last to freedom,

— BYRON.

THE INTERNATIONAL FREETHOUGHT CONGRESS AT BRUSSELS, BELGIUM, AUG. 20-24, 1910.

THIS great Congress of Freethinkers was devoted chiefly to the commemoration of the martyrdom of Francisco Ferrer at Barcelona, Spain, Oct. 13, 1910 ; the uncovering of a marble slab in his memory in the pavement in front of the Maison du Roi, in the Grand' Place, Brussels ; and the discussion of the one subject, "Freedom of Conscience and its Guarantees in Various Countries."

It is a remarkable fact that Italy and Belgium are the only two countries where Freethought Congresses have met with official recognition or welcome and consideration. The Anglo-Saxon and Protestant may talk without limit about "social, religious and political liberty," but it would seem certain that, though they may have attained a greater degree of nominal political and religious freedom, they are more densely hide-bound than their Latin neighbors in religious superstition, in class prejudices, and in political subserviency.

When the great Freethought Congress was held at Rome, in 1904, the Italian Government placed one of the largest public buildings in the city at its disposal, and many officials and prominent men took part in the meetings. It was at this Congress that the statue to Bruno was erected in the very face of the Vatican.

Here at Brussels, though the clerical party is still extremely strong, we see the Bourgmestre and City Council defying the loud protests of priests and the orthodox press and offering welcome to the Congress at the City Hall. In his address of welcome, M. Max, the Bourgmestre, said that, while the city (the International Exhibition being open) was offering hospitality to congresses of every sort, some people had criticized him for welcoming the Freethinkers. He had been told to remember that he represented Brussels, and he replied that he did remember it, and therefore he welcomed a body of people whose aspirations were of the noblest character. They could not forget the fate of Egmont and Hornes, and the still later struggles for freedom of conscience. Even to-day, though the intellectuals might be free, the consciences of the children were in peril as well as the liberties of the people; and it was because the Congress was defending these liberties that he welcomed it.

It can easily be understood that M. Max's speech was received with tremendous enthusiasm.



THE FERRER TABLET.

The uncovering of the Ferrer marble was the great event of the Congress, the ceremony being preceded by a procession through the principal streets, comprising delegates from some 290 Belgian Freethought societies as well as representatives from societies in 25 foreign countries. Upon filing into the Grand' Place, which had been kept clear for it by the police, it formed a body of some fifteen thousand persons. As the report in *La Pensee* says: "The Grand' Place of Brussels has seen many fine processions, but it has seldom seen one so imposing or so numerous."

One feature of the procession is specially worthy of notice. The Belgian Freethinkers are paying great attention to the training of children, and many youngsters were present, a

group of 50 from the Brussels Rationalist Orphanage being prominent.

Inlaid in letters of bronze, the marble tablet contains this inscription :

" TO THE MEMORY OF
COUNTS D'EGMONT AND DE HORNES,
BEHEADED ON THIS SPOT BY ORDER OF PHILIPPE II.
IN 1568
FOR HAVING DEFENDED LIBERTY OF CONSCIENCE.

THIS MARBLE
HAS BEEN DEDICATED TO THEM BY THE INTERNATIONAL
COMMITTEE IN ORDER TO COMMEMORATE THE HEROIC DEATH OF
FRANCISCO FERRER,
SHOT AT MONTJUICH FOR THE SAME CAUSE
IN 1909."

After eloquent addresses by M. Emile Vinck, for the Belgian Committee, and Professor Simareo, of Madrid, M. Leon Furnemont, member of the Belgian Parliament, who has acted as secretary of the Congress, handed over the marble tablet to the care of the Brussels civic authorities and people.

The *Independance Belge*, the leading Belgian paper, in reporting the proceedings, noted the great order which characterized the whole of the proceedings, and called attention to the moral significance of the event in the ancient square, so full of historic associations.

THE CONGRESS AND LIBERTY OF CONSCIENCE.

There were but small delegations from Britain and the United States, the former comprising Mrs. Bradlaugh-Bonner, Mr. Cohen, Mr. Heaford (who received a magnificent reception from the Congress), Mr. Nikola and Mr. Ernest Pack.

At the meetings, Mrs. Woolsley spoke for the Freethinkers of America. She had been delegated to the Congress because she was a descendant of Thomas Paine. Dr. Vojan represented 360,000 Freethought Czechs of North America. Mrs. Alexandra David represented the English Buddhists, and her speech, we are told, "was a true revelation" to her audience, who loudly applauded her.

Mrs. Bradlaugh-Bonner spoke of her father (whose name was cheered enthusiastically), and said she was pleased to

see so many women present, for it was upon them that fell the burden of the first education of the children.

M. Hins spoke for the Poles. Referring to Russian oppression, he said: "It is not even an autocracy. It is a policeocracy. . . . There is no longer a czar, ministers, or laws. There is only a chief of gendarmes and those who are under his orders. But notwithstanding, the movement of ideas and of men in Poland has commenced, and will never cease."

M. Tarrida Marmol, for Cuba, said the clerical question no longer existed there. It had disappeared with Spanish rule. As elsewhere, the result of the assassination of Ferrer was the foundation of societies all over the island for the creation of modern schools. He thought the Catholic who became a Freethinker became an atheist, but the Protestant who became a Freethinker remained a bigot. This is what is passing in Cuba. The disappearance of the clerical domination has caused the disappearance of yellow fever, for hygienic measures were opposed by Catholic officials; and it has also killed the military and racial prejudices. A negro is now President of the Senate at Havana. The country is open to progress. In the last letter sent by Ferrer to his country, he spoke in terms of a sublime serenity of his regret at quitting life unjustly, but also of his joy at dying for an idea which would triumph. It is this spirit of Ferrer which now dominates our struggles. An ovation was given to M. Marmol.

It is impossible for us to mention even the names of the numerous speakers, but what is true of Austria and Germany seems to be true also of most other countries. Men are supposed to be free and to possess constitutional guarantees for their freedom, but clerical and aristocratic prejudices really cause the masses to subject themselves to governmental tyranny more fitted for slaves than for free men. Education, and especially on the lines struggled for by Ferrer, seems to be the only possible remedy.

The success of the Congress is largely due to the energy of MM. Furnemont and Eugene Hins, the cultured editor of *La Pensée*.

HOW A "CALL FROM GOD" IS MANIPULATED.

Christians as well as Rationalists can enjoy the story of the preacher's son who, when asked whether his father intended to

accept a "call" to a bigger salary, replied: "I don't know, but I guess so. Father's still praying for light, but mother's packing up the furniture." This seems to be a fair counterpart of the story of the Rev. Professor Law, who for several months past has been preaching to the congregation of St. Andrew's Church, Carlton St., Toronto, and who has been invited to take the job permanently. When the meeting was held at which it was decided to offer the pulpit to Mr. Law, the following remarkable letter was read:

"59 Breadalbane St., Sept. 26, 1910.

"Dear Mr. Murray,—I am given to understand that in all probability a proposal will be made at the congregational meeting this evening to call me to be minister of Old St. Andrew's; and, since silence at such a juncture might be interpreted as consent, I desire to say through you to the congregation that I must not be regarded as giving any countenance or encouragement to such a proceeding. I am sincerely grateful to the congregation for their far too high appreciation of my services, and for the extreme kindness which I have received from them ever since I became associated with them. I also value very highly the splendid opportunity of service which is presented in the pulpit and pastorate of Old St. Andrew's, and in other circumstances, and if I felt myself to be the right man for the place, I should welcome such an opportunity. But, while it is not for me to dictate to the congregation what course it shall take, I wish it to be clearly understood that as things are I do not desire such a call to be addressed to me; my honest desire is that it should not. It would take too long to state my reasons for this. Some of them must be obvious to anyone, others I have made known at various times to the office-bearers, who will bear me out in saying that they have all along been clearly made aware of my position in this matter. I pray and trust that you may be rightly led by our Divine Guide. I am, yours very truly,

"ROBERT LAW."

Hypocrisy and cant seem to bulge out of every line of this Chadbandian epistle, and it is not surprising that, when asked by a newspaper reporter what he intended to do about it, he declined to say. "You have the facts," he said; "what more is there?" "Does that mean that you will stand by your decision as expressed in the letter?" he was asked; and his reply was: "I am not going to discuss it." As if discussion was called for instead of an honest Yes or No.



THE BLOOD OF ST. JANUARIUS.

Those must surely be much mistaken who believe the age of miracles is past. The belief in miracles is so universal that one cannot conceive that there should be no solid foundation

for it. Why—but here's the latest miracle to answer for itself. A telegram from Naples of Sept. 20th says :

“After hours of loud and incessant prayers in the overcrowded cathedral here, the people believe the blood of St. Januarius liquified, and great was the joy of the Roman Catholic population. The Neapolitans are now convinced that cholera will not visit their city, which is still under its patron saint's protection. Bands paraded the streets and bells rang, while the reliquary containing the blood was gratefully kissed by men, women and children.”

The story is told that on one occasion, when Naples was in the hands of a French force and there was great danger of an insurrection, the general told the church authorities that if the blood was not liquified, so as to give the saintly approval to the existing state of affairs, he would shoot the bishop and a dozen priests. The blood liquified all right.

You can't persuade people who have seen a “miracle” that they have been deceived, unless their mental training has been such as to give them some knowledge of natural science and logical processes of thought. The great mass of people are firm believers in miracles of one sort or another, or discussion of the question of prayer would cease.

Many Protestants sneer at the Catholics for their faith in cruder forms of miracles, but people who believe in a Supreme Ruler of the Universe are really just as idiotic as those who believe that a bottle of clotted blood liquifies itself annually.

THE THEATRE REPLACING THE CHURCH.

In a recent issue of the *New York Sun* we notice this cheering news item :

“The old Christ Church at 224 West Thirty-fifth street, where some strong sermons against the stage were preached during the '70s, is now being used by Charles Frohman as a theatrical warehouse and rehearsing theatre for the most frivolous of all stage productions—musical comedies. Every morning last week sixty girls of the enlarged chorus of ‘Our Miss Gibbs’ rehearsed their new dance on the same platform from which the Rev. Joseph J. Lampe denounced all things theatrical several generations ago. The pastor's study is being used as a dressing room, and the closets in which the hymn books were stored after the services are filled with gayly colored flounced dancing skirts. Upstairs in the assembly hall where the Sunday school gathered and the children were warned against theatregoing as one of the temptations that would beset them, the stage carpenters are hammering at the scenery for ‘The Scandal,’ a drama of a woman's folly.”

Now, it may not be true that this one case proves that the church is losing and the theatre is gaining a hold on the mass of the people ; but it calls to mind the very patent fact that in nearly all large cities the theatre is fast outstripping the church in popular favor.

The preachers practically admit the fact by their efforts to attract the crowd by "enlivening" their pious services with music, magic lantern exhibitions, etc. And it is the secret of the success of the excitement-mongering revivalist and singing and ranting evangelist.

The people need amusement, and it is certain that, whether they go to hear sermons or to witness church vaudeville shows on Sunday or not, they are going in increasing numbers to the theatre on week evenings. And this fact leads us to make some rough calculations on the matter.



THE CHURCH AND THE THEATRE IN LONDON.

In London, England, in our youth, there were about twelve large theatres and about four hundred churches. To-day, we believe there are nearly fifty large theatres, with many more music-halls which are largely attended. The churches have increased also, for vigorous efforts in the building line have been made during recent years, especially by the Anglicans, and it is probable that there are over five hundred churches. Several of the old city churches, too, have been demolished, and the attendance at the services in many others often totals less than a dozen.

If we allow, however, ten churches to each theatre, we must reckon also that the average audience at theatrical performances will number at least twice as many as the average audience at the church performances ; and we must not forget that, while the churches as a rule have only two regular services on Sundays, the theatres are open six nights per week.

On such a basis we may reach the result that London's five hundred churches attract a weekly attendance of 500,000 persons, while the fifty theatres have a weekly attendance of 300,000.

We believe, indeed, that this estimate of theatre attendance is less than one-half of the actual number, and that, if account were taken of all the secular places of amusement, it would be

found that the attendance at them is far and away in excess of that at all the church agencies.

In addition to this, it should be remembered that the trend of affairs for many years past in the great city has been distinctly, and indeed overwhelmingly, against the church, and in the direction of greater freedom and more rational enjoyments, in the way especially of Sunday excursions, opening of public libraries, museums and art galleries on Sunday, and park band concerts; and that, though the mass of the people still seem to be very subservient to priestly influences and to be obsessed by the orthodox superstition, every opportunity is eagerly seized for infusing new pleasure into their somewhat dreary civilized life.

THE CHURCH ABANDONS THE PEOPLE TO FOLLOW WEALTH.

We do not forget—the preachers will not allow us to do so—that Toronto the Good is far more moral and religious than Pagan London, and church building here has fully kept pace with house and factory building. There seems to be a good reason for this. The readiness with which the English capitalist has been induced to invest his money in Toronto real estate, in order to secure the higher rate of interest current here, has led to the borrowing of large sums for the purpose of building new churches to replace old ones.

The great increase in value of central business property has also aided the movement. Many churches have found it easy to sell their old buildings down town at prices that enable them to erect far more handsome and pretentious buildings in the residential districts. We thus see the same movement here that is noted in New York and other large cities, where the churches are abandoning the poorer working-class districts and business sections, and are moving up-town to become the centres of light and culture for the money-bag population.

Side by side with this movement there has been a very rapid increase in the number of theatres, especially of small houses where cinematograph exhibitions are given, in the districts abandoned by the church; and it is probable that, though there may be at least a dozen churches for each one of these places of amusement, the attendants at the latter far exceed in number those at the churches.

This increase, indeed, has been so marked, that the church

party, through the Lord's Day Alliance, the Ministers' Associations, and other religious agencies, have been stirred into active efforts to obtain their legal suppression. So far, however, though they have subjected the theatres to many vexatious restrictions, and have succeeded in preventing the prize-fight pictures being shown, they have done little but arouse opposition to their waspish intolerance and tyranny, which is certain to result in their ultimate overthrow.

CHRISTIANITY AND SOCIALISM.

"The Church of Christ does not stand for competition. How could a church that believes in the Golden Rule stand for competition?" Thus queried Dr. Chown, General Superintendent of the Methodist Church, in speaking at a three days' conference on moral and social reform in Elm Street Church, Toronto. We imagine Dr. Chown is a trifle off in both of his sentences. Certainly, if the Church of Christ does not stand for competition, it must be a body of people who have no concern with modern society, for competition is its foundation principle. And if Dr. Chown wishes to get a true answer to his question, all we need do is to ask another: Can men believe one thing and practise another? We need not say this is a possibility, but it is a certainty that numbers of men pretend to do it.

"The parables of Christ," continued the doctor, "were full of Socialistic teachings. The constitution of God's kingdom was built upon lines similar to Socialistic teachings. Yet Socialism would not ally itself with Christianity. It would accept part, but not all of Christ's teachings."

In our view, the parables of Jesus are founded upon ideas the very reverse of those on which Socialism is based. The Prodigal Son would be impossible under Socialism, so would Dives and Lazarus, the Laborers in the Vineyard, the Talents, and others involving capitalistic ideas.

Some Socialists may pretend to be Christians, just as some Evolutionists may pretend to be Revelationists. Both cases illustrate the homage which ignorance, indifference and hypocrisy pay to social idols.

Self-help is the basis of Socialism, divine help is the basis of Christianity. The former teaches individual equality and social obligation—the duty of work; the latter teaches the

dependence of the poor upon the wealthy and the duty of prayer. The former looks to the abolition of poverty, while the latter says "the poor ye have with you always." The former aspires to a heaven here on earth, the latter promises a paradise after death—if you believe and pay. Socialism is at least progressive and evolutionary; Christianity is a fixed body of interdependent doctrines that can only be changed at the cost of total destruction.

BRITISH GOVERNMENT IN INDIA.

So many adverse stories are current of British misrule in India, that it is pleasant to put on record the evidence of two missionaries in regard to it, which corroborates much that we have heard recently from both British and native travellers and commercial men. The first is the Rev. H. Haigh, a missionary in India for 27 years, who was a British delegate to the recent Methodist Conference at Victoria, B.C. Mr. Haigh corroborates our view that there is little ground for the stories of dangerous "unrest" among the Indian peoples:

"In my judgment, the unrest in India is confined to comparatively few. The special danger of the unrest lies in the ignorance of large masses of the people, who might easily be aroused to panic by men of glib and unscrupulous speech. The people of India generally are well contented with British rule, and, in my judgment, would call it a calamity if anything were to interrupt the continuity of that rule. Self government is a long way off, and it would be a disaster to precipitate it."

Another missionary, Rev. Campbell, bears this very similar testimony:

"An intimate knowledge of many years leads me to say, with all candor, that the great mass of the people of India are perfectly contented under British rule. Those who hold greatest stake in India—the native rulers and great land owners—are strongly opposed to a change of rulers. Anarchy, they reason, would follow the departure of Great Britain, and after anarchy the advent of some great power, Germany or Russia or Japan."

The satisfactory government of colonies and dependencies has always been a difficult problem, and Britain is no exception to the rule in this matter. That a country so wretchedly misgoverned as Britain undoubtedly is should govern her dependencies so as to gain the love and respect of the people she has conquered could hardly be expected; that her government has gained the support of the great mass of the people

of all classes as the best possible under all the circumstances is due perhaps more to the strength of the British character, the comparative honesty and reliability of British statesmen, the permanence of British institutions, and the general fairness of the British officials and judges, than to any scheme of government designed for the good of the people of India.

But, even if we cannot say that British rule in India is all that could be desired, even if we are bound to admit that in former times it has often been tyrannical and mercenary, we cannot avoid looking at some other aspects of the matter. Have other countries dealt better with their dependent states? Need we talk of Crete, Algeria, Cuba, the Congo, German East Africa, or Poland? Need we wonder that with these examples and the history of their own country before them, the intelligent classes of India are not at all desirous either of returning to the dominion of their native rulers or of handing over the control of their destinies to any other Government than that of Britain?

TORONTO UNIVERSITY PRESIDENT ON "PROGRESS."

At the 46th annual convention of the Provincial teachers, on October 14th, at Montreal, President Falconer, of Toronto University, chose "Progress" as the subject of his discourse. We have no report of his speech except his one definition of Progress, which he gave as "Proper respect for human life and the rights of others." As his address is said to have been "keenly appreciated," we presume that he uttered some other good remarks; but if he always keeps in mind the one definition we have mentioned he may yet do some good work, instead of converting his university into a theological seminary.

We lately gave freedom of speech and toleration of adverse opinions as the leading test of progress in civilization, and we cannot conceive of any more potent means of progress or any more valid test of its reality. When men dogmatize on their own opinions and refuse a fair hearing to their opponents, the spirit of progress is utterly lacking. The only way to arrive at truth is to examine evidence from all sides; and where is the man who is so nearly omniscient that he can be certain that he has examined a doubtful problem from every possible standpoint?

At the present time, in Canada, class prejudices, religious

bigotry, and political partisanship are so predominant that few men seem capable of according fair consideration to any but the most orthodox opinions in either religion or science, politics or commerce. And we seem to be rather retrograding than advancing.



A "STRIKE AGAINST GOD."

In these days of "strikes," one need hardly be surprised at hearing of a strike having occurred for any conceivable object ; but a strike against the supposedly "almighty" being who is alleged to be the controller of all things would seem to be carrying things to an extreme. Still, we have been told that some African devotees believe in the efficacy and justifiability of lambasting their wooden gods when their prayers are not favorably answered, and we need not, therefore, be astonished that Armenian Christians should resent, to the extent of "striking," the action of the European Primate of their church in refusing to restore his frock, and his license to preach and pray for his people, to Father Martougesyan, who three years ago was sent to Sing Sing for attempting to extort money in the name of the Hunchakist Society, and who has just been liberated.

It seems that, in spite of his conviction and punishment, Martougesyan's people are devotedly attached to him, and have decided to stay away from all services, to let their marriages go unblest of the parson, and to let their children remain unbaptized, unless he is restored. And a sympathetic strike is in operation in Boston, where the priest is equally popular.

The course of such a strike will not be so important as that of the railway men in France, but it will be watched with interest.

While at Cabadonga the King of Spain visited the shrine, which is one of the most famous in Europe. After the "Te Deum" Alfonso said he was hungry and wanted something to eat. The Bishop of Cabadonga conducted his Majesty toward the relics and began an explanation of St. Peter's toe nail and St. Paul's hair. The King stopped him with : "Say, Bishop, do you believe that nonsense?" The scandalised bishop affirmed that he did. "Well, I don't," replied Alfonso. "We have seen enough ; I'm going to dinner."—*Chicago American*.

ON IMMORTALITY.

AN INTERVIEW WITH THOMAS A. EDISON.

BY EDWARD MARSHALL, IN "THE NEW YORK TIMES."

THOMAS A. EDISON in the following interview for the first time speaks to the public on the vital subjects of human soul and immortality. It will be found to be a most fascinating, an amazing statement, from one of the most notable and interesting men of the age.

The occasion was the recent death of Prof. William James, Harvard's distinguished psychologist, and the alleged reappearance or "manifestation" of Prof. James's soul on earth.

The newspapers have been teeming with the subject. The psychic researchers are even now quarrelling bitterly over it. The public is puzzled.

Therefore, I turned to Edison, who has solved for us so many puzzling problems. The existence of the soul, of life after death, has lately become largely a scientific question. Prof. James, who, if not a confessed Spiritualist, was very close to the border, worked wholly along scientific lines.

No one has studied the minutiae of science with greater care than Edison. I determined, therefore, to find out what were his conclusions. And the result, as I have said, was amazing, fascinating.

Searching the inner structure of all things for the fundamental, Edison told me he had come to the conclusion that there is no "supernatural," or "supernormal," as the psychic researchers put it—that all there is, that all there has been, all there ever will be, can or will, soon or late, be explained along material lines.

He denied the individuality of the human being, declaring that each human being is an aggregate, as a city is an aggregate. No just judge would, in these modern days of clearing vision, punish or reward an entire city full; therefore future reward and punishment for human beings seems to him unreasonable. Immortality of the human soul seems as unreasonable. He does not, indeed, admit existence of a soul.

A merciful and loving Creator he considers not to be believed in. Nature, the supreme power, he recognizes and respects, but does not worship. Nature is not merciful and loving, but wholly merciless, indifferent. He hints, but does not say, that he believes discoveries of vast import will be made by man among the hidden mysteries of life, but thinks the present wave of "psychic study" is conducted on wrong lines—lines which are so utterly at fault that it is most unlikely they ever will produce important information.

"I cannot believe in the immortality of the soul," he said to me, as, with his eyes closed tightly while concentrated in deep thought, he sat the other day in the great dim library which forms his private quarters in the tremendous works known as his "laboratory," at Orange, N.J.

"Heaven? Shall I, if I am good and earn reward, go to heaven when I die? No, no. I am not I—I am not an individual; I am an aggregate

of cells, as, for instance, New York City is an aggregate of individuals. Will New York City go to heaven?"

The perfecter of the telegraph, inventor of the megaphone, the phonograph, the aeroplane, the incandescent lamp and lighting system, and more than seven hundred other things, raised his massive head and looked at me with eyes which did not see me because the mind behind them was busy searching the vast mysteries of our existence. "I do not think we are individuals at all," he went on slowly. "The illustration I have used is good. We are not individuals any more than a great city is an individual.

"If you cut your finger and it bleeds, you lose cells. They are the individuals. You don't know them—you don't know your cells any more than New York City knows its five millions of inhabitants. You don't know who they are.

"No, all this talk of an existence for us, as individuals, beyond the grave is wrong. It is born of our tenacity of life—our desire to go on living—our dread of coming to an end as individuals. I do not dread it, though. Personally I cannot see any use of a future life."

"But the soul!" I protested. "The soul—"

"Soul? Soul? What do you mean by soul? The brain?"

"Well, for the sake of argument, call it the brain, or what is in the brain. Is there not something immortal of or in the human brain—the human mind?"

"Absolutely no," he said with emphasis. "There is no more reason to believe that any human brain will be immortal than there is to think that one of my phonographic cylinders will be immortal. My phonographic cylinders are mere records of sounds which have been impressed upon them.

"Under given conditions, some of which we do not at all understand, any more than we understand some of the conditions of the brain, the phonographic cylinders give off these sounds again. For the time being we have perfect speech, or music, practically as perfect as is given off by the tongue when the necessary forces are set in motion by the brain.

"Yet no one thinks of claiming immortality for the cylinders or the phonograph. Then why claim it for the brain mechanism or the power that drives it? Because we don't know what this power is, shall we call it immortal? As well call electricity immortal because we do not know what it is.

"The brain, like the phonographic cylinder, is a mere record, not of sounds alone, but of other things which have been impressed upon it by the mysterious power which actuates it. Perhaps it would be better if we called it a recording office, where records are made and stored. But no matter what you call it, it is a mere machine, and even the most enthusiastic soul theorist will concede that machines are not immortal.

"If a man has a strong will he can force his brain to do this thing or that—make this effort, abstain from making that one."

"Is the will a part of the brain?"

"I do not know. It may or it may not be. The will may be a form of electricity, or it may be a form of some other power of which we as yet know nothing. But whatever it is, it is material; on that we may depend.

"After death the force, or power, we call will undoubtedly endures; but it endures in this world, not in the next. And so with the thing we call

life, or the soul—mere speculative terms for a material thing which, under given conditions, drives this way or that. It too endures in this world, not the other.

"Because we are as yet unable to understand it, we call it immortal. It is the ignorant, lazy man's refuge. There are plenty of savages, you know, who still call fire immortal. That is because they are undeveloped, and are too lazy and ignorant to change their present state. This speculative idea of immortality needs but be analyzed to fall wholly to the ground."

"Along what lines shall we analyze it?"

"You may approach it from a dozen different directions and, if you are sincere and in earnest, the result will be the same—it falls. For our purpose we may go back to the cell theory.

"We are, as you know, made up, each part of us is made up, of millions of cells. These cells are not absolutely independent, any more than you, as an individual living in New York City, are independent; but each cell is an individual. You are a part of the city, as each cell is a part of you.

"Why should you, a collection of cells, be immortal as a collection any more than New York City, a collection of individuals, should be immortal as a collection? Its citizens are continually dying, moving away and being replaced; your cells are continually dying, moving away and being replaced.

"This world is made up of collections. Your intelligence is the aggregate intelligence of all the cells of which you are made up. Each cell is really a machine, and together all the cells form a greater machine. The brain is a part of the machine.

"The brain immortal? No; the brain is a piece of meat-mechanism—nothing more than a wonderful meat-mechanism.

"As far as I can figure it out, it is the cells which have the intelligence. You cut your thumb, and the cells rush out—or in—a horde of individuals to heal the wound. You see? What I have said expresses it."

The world-famous inventor smiled whimsically. "Again, you are, and every human being is, an aggregate of cells, as New York City is an aggregate of individuals. Will New York City go to heaven?"

"Have you investigated psychic phenomena at all?"

"We don't know enough yet of psychic matters, so called, to even experiment and investigate intelligently."

I asked another question, and he either did not hear me or did not wish to take up the new subject at that moment.

"This brain of ours," said he instead, "is a queer and wonderful machine. What is known as the Fold of Brocca, at its base, is where lie stored our lingual impressions in the order in which they are received. There, for instance, is where our knowledge of our mother tongue is stored. It is definitely stored there, and there is definitely where it is stored, just as if that part of the brain was the particular phonographic cylinder on which it had been recorded. Machinery, pure and simple.

"A man was injured at Kensington Museum, London, by an umbrella. The injury affected only the lower part of his Fold of Brocca. He was a highly educated man. He lost his knowledge of the English language at once, but he did not lose his knowledge of the few words of French he had learned nor his fairly thorough knowledge of Greek—impressions recorded after his mother tongue.

"Doesn't that prove that the brain is like a phonographic cylinder? Why should it be immortal? It is merely a machine.

"No, we are not individuals, we are aggregates, and we are aggregates made up of mighty little things. There are, for instance, 125,000,000 fibres in the nerve cord which leads from each eye to the brain.

"Our matter is of very fine grain. There are many pieces of us. Or, to go back to the city simile, we are very densely populated. If you want to read a fine book, get 'Brain and Personality,' by Thomson."

Edison's face in repose is only a little more deeply lined than it was ten years ago, but when I asked him again about the psychic, many unsuspected wrinkles came quickly into being.

"No, I don't go into study of the psychic much," he said, but the little wrinkles showed that perhaps he had given the matter more thought than his words indicated. "There is a great field there," he said, after a long pause. "A great field—for other men." Another pause. Then, as he lifted his head and looked up at the gallery which circles the vast room :

"There is a great field there for other men, and that may be the next great field to be developed—by real scientists, I mean. What are we? You don't know, and I don't know. Maybe you have tried to find out. I have, certainly—tried hard. We may be mere whorls in the ether. The ether! What is it? What is in it? There is something there, but we don't know. It is a mystery—a mystery like that greatest of all mysteries—the mystery of what passes between the north and south poles of the magnet."

"Are the people who are going in for psychic research accomplishing important things?" He shook his head as if he very much regretted that he must give a negative reply. "I don't think these people—those who have been the subjects of most talk along those lines, at least—are the type of persons who will really find out much. They are not of the type of those who really get to the real bottom of things.

"You see, the present investigators are desirous of believing. That is not the attitude of mind with which to best approach investigation of any sort. If you are anxious to believe, you are likely to believe on insufficient evidence. I know how that is myself.

"I remember once when I was experimenting with certain ores I proved that. I selected at what I thought was random certain pieces of the ore to assay. I assayed them very carefully, intelligently, and scientifically, and they showed 20 per cent. I then took the same ore in quantities and crushed it, and assayed it, and it showed 17 per cent.

"That puzzled me. I tried again and again, and each time the same result. I could not understand it. So I went again to the ore heap, shut my eyes, and grabbed, taking whatever pieces of ore I happened first to touch. Proceeding thus, the ore taken from the heap assayed the same as the crushed ore. But if I took pieces while my eyes were open I always took bits which assayed high. It did not matter that I tried with all my will to be absolutely fair in my selections. I could not be so long as I kept my eyes open. I had to shut my eyes in order to get my 17 per cent.—my truly average—samples. Will power and determination to be fair and honest did not count. That's what's the matter with the psychic research people. But the field which now seems so mysterious will be explored

some day, and it will yield—yield very richly. I don't know of any man to-day who is fitted to explore it ; but the man will rise when the time is ripe, and he is ripe. Some day, somewhere in the world, will come another man like Mendelevff, and such a man will solve the mysteries."

He leaned forward in his chair and took from the top of his desk a cabinet photograph. It showed signs of frequent handling—the edges were a little worn and the corners were a little rounded. But the handling had been very careful—most respectful—that was plain. It was the picture of an old and intellectual-looking man. Down in the corner was the name of a St. Petersburg photographer. He handed it to me, keeping his eyes thoughtfully upon it as it passed.

"That's Mendelevff," said he. "See his autograph down at the bottom? I am glad I have that photograph, and that it bears the autograph.

"Mendelevff was the discoverer of the periodic system. He generalized. That's what the psychic research people must eventually do. They certainly must generalize, else they will never really accomplish much. A great generalizer will come some day whose interests will lie along those lines, and when that man comes he will reveal much to us.

"Existing experimenters seem to be working, all of them, with details. This great generalizer will not work with details, he will not call his work 'psychical research.' He will study the problem with an especially adapted intelligence and on broad lines, and he will work through the material."

He emphasized these words, and then repeated them. "He will work through the material—through material things—and that man will succeed.

"The things with which all scientists who really accomplish anything experiment are material things. The psychicists have therefore been going at their work from the wrong end first. To solve the riddle we shall have to begin investigation at the beginning—and we don't know yet where the beginning is."

Mr. Edison was still looking at the photograph of Mendelevff. Plainly he believed the great Russian might have been the man if he had lived.

"That Russian is dead," he said slowly. "Now, where is his Will? He was a very great man. His Will was the greatest part of him. What has become of that Will? What HAS become of that Will?" He paused again, then shook his head again. "I don't know."

"There comes in again," I said, "the question of immortality. For that Will to have entirely ceased to exist when Mendelevff's body died would indicate a loose system in nature, would it not?"

"It would seem so," Mr. Edison replied, "and yet nature's systems—nature's methods—are not loose. It's hard to figure out. Perhaps matter is getting to be more progressive. That may be it. But God—the Almighty? No!" And he shook his head emphatically.

"Mercy? Kindness? Love? I don't see them. Nature is what we know. We do not know the gods of the religions. And Nature is not kind, or merciful, or loving. If God made me—the fabled God of the three qualities of which I spoke, mercy, kindness, love—he also made the fish I catch and eat. And where do his mercy, kindness and love for that fish come in? No! Nature made us. Nature did it all, not the gods of the religions. And Nature did it mercilessly ; she had no thought for or against mercy. She did it impersonally—what we call cruelly." Again the genius smiled

his smile of whimsy. "Nature seems to be a very undesirable member of society." Then, suddenly, he looked straight at me.

"Now, I am going to ask you a question," he said abruptly. "What are you here for—here on earth, I mean."

I could not answer him. I hesitated. "I don't know," I finally replied.

He nodded, as if I had said precisely what he had expected me to say.

"Well, there you are. We do not understand; we cannot understand. We are too finite to understand. The really big things we cannot grasp as yet. Our speculations are not even creditably intelligent. They cannot be intelligent till we have developed so that we can understand things better, grasp more. We can't comprehend infinity, we can't comprehend space. We have found that out. We know it. Then—well—"

He leaned back in his chair, and, for the first time in five minutes, seemed to see the things which were around him. To watch him as he talks and thinks is fascinating.

As he approaches a point in conversation he becomes astonishingly more vital, although it is not through movement that his access of vitality is evidenced—it is by the expression of his face. Sometimes, as his thought grows tense, he even flushes, as a man might who was making a considerable physical effort.

I went back to the matter of psychical research, and asked him if he had been impressed by the experiments made with Eusapia Palladina, the Italian woman who convinced Lombroso that she was quite genuine as a medium, but who is said to have been proved to be an impostor in New York.

"There is nothing in such cases that would either prove or disprove the existence of life after death," he replied. "I do not deny that there may be a higher sense than those which we have at present developed, but if such a sense is now being developed it is material. I am inclined to think we are developing new senses. Animals have done it when their changing environment required it, so why should not men do it?"

"Take the case of the carrier pigeon and the case of the Indian. Their lives, their safety demanded of them an actual sense of direction, a sense which would guide them with accuracy without thought, without landmarks, without maps or compass. Nature filled the want.

"Put you or me out in a trackless wilderness, with nothing to direct us, and we would be quite at a loss. Do the same thing with the carrier pigeon or the Indian, and he will not hesitate, or will hesitate but for an instant before he starts on a true lane for home. This instinct did not develop in all creatures, it developed only in such creatures as had actual need of it."

"It may be that the needs presented by our changing environment will give the human race new senses now unguessed. Sometimes prodigies may point the way—forecast it—but I doubt that.

"But there are queer things—things not to be in any measure understood at present, or to be explained by application of known laws. I have had one actual experience with such a case—one only, but that one was remarkable. A man one day came, like the Wandering Jew, here to my laboratory. He did not tell me who he was or where he came from, he made no explanation whatsoever except:

“ ‘I have come to show you something wonderful. I am going to astound you.’ ”

“I did not know but the man might possibly be dangerous, although he did not look so, and I called a man in from another room. The visitor then told this man to write some names upon a slip of paper.

“He had him write the names in such a manner that he could not possibly by any trick see what he wrote by means of ordinary vision, and he did not touch the piece of paper. But he put his hand upon the man and read off the names correctly, as if they had been held before his eyes.

“Mind you, the man had written the names on the paper secretly, had folded the paper tightly, and, every minute afterward, had kept it tightly clasped in his closed fist. The thing astonished me ; but I decided that it must be a mere trick, so I said :

“ ‘May I try that ? ’ ”

“ ‘Certainly,’ said he.

“I then arranged things so that I was absolutely alone with him in the room, so that I was certain that there was no trickery. It was my own room in my own building. I knew all about it. I was well aware that strange things can be done through hypnosis, and, to guard against his exercising any influence of that sort on me, and thus duping me, I kept a problem in my mind, and kept my mind working on it. Then I asked him if I might ask him a few questions, and again he answered, ‘Certainly. Write them.’ ”

“I was at that time experimenting with my storage battery and was in doubt about it. I did not feel quite sure that I was on exactly the right track.

“ ‘Is there anything better for a storage battery than nickel-hydroxide ? ’ I wrote upon a paper secretly.

“ ‘No,’ he answered, without opening the paper, ‘there is nothing better,’ and immediately went away.

“I have never heard of him or seen him since. He had seemed to wait until I had asked that question and he answered it, and then, satisfied, departed. It seemed almost as if he had come there for the purpose of answering that question and setting my mind at ease.

“He was quite right. There is, I now am certain, nothing better for a storage battery than nickel-hydroxide.

“That man did do this strange thing. That is one reason why I say that we may develop a new sense or more than one new sense, in the course of time, but it will be material.

“The earth, the air, the sea and, above all, space, contain all sorts of things of which we now know absolutely nothing. There is a fascinating realm of speculation there, and speculation, sometimes, is a dangerous thing. It has led some honest folks astray, and will lead other honest folks astray.

“But careful, exact, scientific investigation will reveal new things, and accident will reveal others. Great forces, material forces, undoubtedly exist, under our very noses, of which we know at present absolutely nothing.

“An example of one which was revealed to us after many years of lying plain enough, but quite unknown, beneath our very noses, is the X-ray.

That thing was uncanny—that X-ray.

“And the Hertzian waves ; there was another. As we sit here in this room there may be fifty wireless messages passing through it, known to

the man who sends them, known to the man who receives them, but utterly unknown to us. How many other things may also be occurring here of which we are quite ignorant?

"We must develop the senses before we can get more out of life. That man may do this is not in the least incredible. New conditions will bring new necessities, new necessities bring new discoveries, both through concentrated effort and what may be called accident—that is, that sort of accident which comes when men put themselves in the way of it.

"The X-ray and the ray of radium were discovered through this sort of accident. Neon, crypton, xenon—all these were discovered accidentally to all practical intents and purposes.

"Chemical analyses were being made of certain substances, and they did not check up. This showed that something was existent which had not been recognized as being there, and investigation was thus stimulated. It resulted in the discovery of these elements. But they were all results of organized investigation. In other words, if we don't go fishing we won't catch any fish. A lot of us are fishing nowadays.

"The psychic forces? The supernatural? Merely words for perfectly natural things which as yet we do not understand."

"Will all the phenomena which men call 'psychic' now be eventually explained and understood as manifestations of natural laws?"

"If it is ever explained, undoubtedly. I have read 'ROENTGEN' through thirty-six inches of solid wood. That would probably have been considered supernatural, 'supernormal,' at one time. But now the scientist is prepared to find anything along purely natural or normal lines.

"It would be hard to really astonish us. We are learning how to do all sorts of things to make life comfortable; we shall keep on learning.

"I believe, for instance, that the time will come when a man with a bad kidney, if he has good money, will be able to go into the open market and purchase a good kidney of some one else who has a good one, but who needs the money more than he needs the kidney, and have it inserted in the place of his imperfect one. We shall, I think, be able to repair the body much more cleverly than we do now, and more effectively, even to the extent of replacing ill or worn-out parts of it with good ones, as we do broken or worn-out parts of an inanimate machine."

"Shall we, in the course of time, discover life's actual source?"

"Oh, I don't know. Those things are pretty small. Too small to find, perhaps. The world, you know, and universe are full of the infinitely small as well as the infinitely great. We are, as I said early in this talk, all aggregates. To get us down to the ultimate division—to trace life down to its ultimate source—well, I don't know—

"I'll tell you what is very wonderful and very modern. It is the ultra-microscope. The ultra-microscope is getting to be a great thing. We can't tell what it will reveal.

"Light, striking on an object of a certain size, vibrates at the rate of four-hundred-million-million times a second as it goes into color above the violet. That is too fast for the human eye, and, hitherto, the things which might have been revealed by this extraordinary light have been concealed from us because our eyes could not make use of such incredibly fast vibrations. But the ultra-microscope permits us to actually see the things

revealed by the ultra-violet rays—things which until this instrument was invented were as invisible to us as things existent where there is no light at all.

"This microscope makes four photographs—makes four simultaneous photographs from four different angles. In these photographs we indirectly see the things which we cannot see directly.

"Among the revelations of the photographs, so far, have been the Brownian movements, and by means of them it is hoped that, eventually, we may be actually enabled to see the inner structure of matter. Thus, through the use of three-thousand-million-million light waves per second, we hope to learn the facts about the molecule. Strange business, isn't it? But when we know the inner facts about the molecule— We shall never be able to actually see them, directly, with the human eye, probably, but we shall be able to see those four photographs, and from them, perhaps—perhaps—"

"You have demolished much of the old, suggested much that is new," I ventured. "Shall we ever really solve the problems of our What and Why?"

"I'll be darned if I know," he replied.

Ingersoll on True Religion and Morality.

Morality is the harmony between act and circumstances. It is the melody of conduct. Most of the intellectual giants of the world have been nursed at the sad and loving breast of Poverty. The higher you get in the scale of being, the grander, the nobler and the tenderer you will become. We are the heirs of habits and mental customs. We are molded and fashioned by our surroundings. Every effect must have had a cause, and every cause must have been an effect; therefore there could have been no first cause. Everything is right that tends to the happiness of mankind, and everything is wrong that increases the sum of human misery. True religion is not a theory—it is a practice. It is not a creed—it is a life.—*Ingersoll*.

Swedish school children, under the guidance of their teachers, annually plant about 60,000 trees.

Had Forgotten The Infinite.

The Parson—Doan' set up youah puny knowledge ag'in de Almighty's He knows moah dan you does, moah dan Ah does, moah'n anybody on dis hyer earth does—

The Junior Deacon—How 'bout Teddy Roosevelt?

The Parson—Reckon Ah made mah statements a mite too broad.—*Puck*.

His Waterloo.

A mosquito buzzing on his way many things did tackle; he bled a boy and dog, they say, then made a rooster cackle. At last upon a drummer's cheek he settled down to drill; he prodded there for half a week—and then he broke his bill.

CHARLES BRADLAUGH.

BORN SEPT. 26, 1833—DIED JAN. 30, 1891.

—:O:—

BY HYPATIA BRADLAUGH BONNER, IN LONDON "FREETHINKER."

—:O:—

"The Atheist does not say 'There is no God,' but he says, 'I know not what you mean by God; I am without idea of God; the word 'God' is to me a sound conveying no clear or distinct affirmation.'" — BRADLAUGH'S Defence of Atheism.

"If I am not fit for my constituents, they shall dismiss me, but you never shall. The grave alone shall make me yield." — BRADLAUGH'S Speech at the Bar of the House of Commons, Feb. 7, 1882.

—:O:—

On the morning of his fifty-seventh birthday, twenty years ago, in response to repeated urgings from me, my father went to Elliott and Fry's to sit for a new photograph, for none had been taken for four or five years. When the proofs came home we were horrified. Seeing him every day, we were blind to the changes which the progress of his disease was making in his appearance, and could not bring ourselves to believe the evidence of the camera. But when after his death, only four months later, I looked at this series of photographs, of which one is here produced, then indeed my eyes were opened: the truth and what I may call the beauty, of the likeness was absolutely clear to me. The noble lines of the head, the direct, penetrating gaze of the eye, the character in the face all are seen here more strikingly than in any other portrait.

Nearly twenty years have passed since Mr. Bradlaugh's death, and it is even yet a little difficult to say what place he occupies in public estimation, or what place he is destined to occupy in the history of the people of his country. Or perhaps it is that I am not well placed for forming a judgment. Many of his contemporaries have passed away during those twenty years, and the influence of a new generation, without personal acquaintance with the earlier struggles, is now largely in the ascendancy. This new generation, treading the path made smooth for them by the toil and suffering of their fathers, is sometimes apt to take the smoothness a little too much as a matter of course, and is not always either generous or just to the dead; some even belittle or deride their labors. They, whose feet were never cut by stones, whose garments were never torn by thorns, complain of the coarseness and roughness of the pioneers who had to hew a way through the stony, tangled wilderness. This younger generation of Freethinkers stands in danger of becoming "soft"; and, in the desire to avoid the possible rough and tumble of conflict, there is always the danger of confusing truth. Many, for example, shrink from using the word "Atheist;" not because they are not Atheists—there are more real Atheists in this

country to-day than ever there were—but because the word is absolutely explicit, leaving no room for doubt, and also because of the odium which has been so unjustifiably attached to the name. The older folks, in large measure, conform to the desires of their children, saying, “After all, what’s in a name so long as it means exactly the same thing?” We know it means the same thing, but do others know it also?

I do not mean that it is not perfectly right for us to-day to use careful courtesy and scrupulous gentleness in our propaganda, just as our fathers—and my father in particular—did where it was possible. I do not mean that our pioneers should be exempt from criticism; by criticising the manner in which they handled difficult situations we may learn even from their errors. But in such criticism it is well to remember that it is much more simple to judge after the battle has been fought and won, than when one is taking action in the midst of the fray; and it is the basest ingratitude to sneer at, belittle, and misrepresent the methods and achievements of those who, surrounded by bitter prejudice and menaced by cruel penalties, wrested from our enemies the liberties we now enjoy. This year, at a meeting of Freethinkers at which I was present, in discussing a certain proposition, one of the older members pointed out that its provisions were such as would have “excluded Charles Bradlaugh.” Immediately someone near me cried out: “We can’t help that; Bradlaugh has had his day.” For the moment, this combination of intolerance in principle and personal ingratitude affected me as though someone had struck me, and I reflected bitterly: “Was it for these ingrates, my father, that you sacrificed yourself and brought yourself to an early grave? You had better have used your powers to build up a fortune, and been alive to-day in the enjoyment of wealth and honor!” Of course, it was a passing bitterness: for no one knows better than I do that my father did what he did because he thought it right, and not because he expected recognition; and I am so proud that this was so that on no account would I have it otherwise. But the wounds received in the house of a friend carry a poison which the stabs of an enemy never have.

Although it is amongst Freethinkers that it is my happiness to find the staunchest, most devoted friends of my father, yet curiously enough it is also amongst Freethinkers I meet with the most carping criticisms of him to-day. The reasons for this are not far to seek: I do not intend to enter upon them here, nor even to complain, save on the broad ground of principle. I believe that it is a frame of mind which will pass with time, and by-and-by Freethinkers of every kind, sorting the grain from the chaff, will be able to look back upon my father’s career and frankly recognize that the great guiding principle of his life was that of service in the cause of political and religious liberty; more especially religious liberty, if I may venture to

discriminate where he was so strenuous in both. Whether he accomplished much or little, no fairminded person can deny that he was ever ready to sacrifice all that most men hold dear in his desire to serve his fellow-men.

In political circles I find a fairly general recognition of my father's struggles for political reforms. When I speak for the first time in any place upon politics, and—as is usually the case—I am introduced as the daughter of Charles Bradlaugh, his name is generally received with an outburst of applause, and many and many are the regrets I have heard during the past twenty years that he is no longer here to help in this fight or that. One Member of Parliament, who took the chair for me in the North, three or four years ago, told me that he himself had never known my father, but in the House it constantly happened that when some matter of difficulty arose, some member or other would say "Oh, for one hour of Bradlaugh!" These political meetings occasionally take me out of the way of towns where there are Secular Societies, and I frequently find some of the older men or women waiting to speak to me after the meeting is over, to tell me, with tears in their eyes, how they used to read the *National Reformer* and go to my father's lectures—and how much they miss him still. In Yorkshire, one old friend told me how he had tramped twenty miles over the moors to hear him lecture three times on the Sunday, and had tramped twenty miles back at night. As he recalled these memories in broken tones, my eyes filled too, and with a pride which I hope may be pardoned, I asked myself where is the man to-day who could induce such enthusiasm in another? Forty miles of moorland walk and three lectures is no light undertaking between two weeks of work. Three lectures are too much for most people in these less strenuous times, without counting the trifle of a forty miles walk.

As all Freethinkers on the "active list" know quite well, all sorts of myths are still current about my father, and there are still base Christians always on the look-out for unkind stories to manipulate to his discredit. Quite recently a whole mountain of paltry defamation was built up in connection with the pathetic case of Marie Le Roy, all based upon the simple and harmless fact that at one period of her life she was well known to my father. Is this eagerness to believe, and to say, the worst about a heretic, without regard to accuracy, to be taken as one of the choice fruits of 2,000 years of Christian teaching? The legal maxim that a man must be looked upon as innocent until he is proved guilty, carries no weight with the ordinary Christians when he is judging an Atheist. Most of the stories told of my father in the name of Christianity are so unutterably foolish that it is difficult to understand how they can be accepted and repeated by persons presumably sane and presumably honest. These stories may be divided roughly into two classes: those which represent the

Atheist Bradlaugh as a monster of infamy; and those which try to make out that, although he called himself an Atheist, he really was not one, but was, on the contrary, a true Christian and a Christ-like man. I hardly know which kind of myth is the more respectable: that which in the teeth of all evidence tries to represent the detested Atheist as a villain of the deepest dye; or that which, equally in the teeth of evidence, tries to make him out a brainless fool who did not know his own mind. Over and over again, have I dealt with these stories privately and publicly, and have even published a pamphlet giving quotations from my father's speeches and writings to show that from 1854 to 1891, that is to say, from the age of twenty-one till the very month in which he died, there has been (to use his own words) no material change in the propositions he advocated. Having once arrived at the Atheistic position, having submitted it again and again to examination and discussion, he never found reason to abandon or modify the conclusions at which he had arrived. From the moment he became a Monist none of the many conflicting schools of dualism and pluralism had any power of attraction for him. Without God he lived, and without God he died.

And yet assertions to the contrary are constantly being made by Christians, who apparently labor under the delusion that, by these lies, they are proving the truth of Christianity. "'Tis a mad world, my masters!"

FAILURE OF CHRISTIANS TO MAKE GOOD—A JAPANESE VIEW.

(From *Japanese-American Commercial Weekly*.)

TO THE EDITOR: It seems to me that Christianity has not and will not fail, but Christians have failed to live up to its standard, referring to your last editorial, "Is Christianity a Failure?" I understand Catholic priests advise their people not to read such papers as the *New York Journal*, *The World* and the *New York Herald* on Sundays. But the people read them just the same, because they are interesting. So they are not the newspapers that report the news and facts, but they are the story papers that amuse the people.

I am inclined to think that American newspapers do not represent the real sentiment of the American people, but they are trying to outrival each other with sensational news. Thus they publish such irresponsible stories as "War with Japan is inevitable." Consequently Mr. Hobson finds comfortably his place among the yellow journals and unthinking public. To prove my point clearly, you will notice the high standard news-

papers and magazines never publish such rubbish and trash as war with Japan. Take the *Sun*, *Evening Post*, *New York Times*, or the magazines that have distinct purposes, honorable and inspiring, as the *Independent*, the *American Magazine*, or the *Atlantic Monthly*. They never publish sensational news that is not supported by fact.

After all, in one sense this world is not large enough for everybody to exercise his surplus energy. Therefore poor people who have been bonded to conventionality must have some sort of excitement. The best material for such is a war cry, because of the intellect of the people reaching forward into the twentieth century, and their racial prejudice and national pride reaching backward into the dark ages. Thus the news which appeals strongly to the emotion is desirable for yellow journals to print and the demagogues to utter.

On the other hand, this world is not the best world, as two distinguished philosophers have agreed. This is the best possible one. Hence this world of ours is full of confusion and conflicts and contradictions, dilemmas and paradoxes. The churches could not escape the pitfalls, too. The church may teach the true spirit of Christianity, but many people do not understand it, as they are neither Christians nor religious; they are only church members.

Why do most Americans adore Tolstoi and abhor Nietzsche? In their daily actions on week-days they are very busy for self-assertion; only on Sundays do they try to practise non-resentment. Such being the condition, the church could not appeal to the lofty sentiment of Christian duty. It is a pity that they have to appeal to the lower sentiment of sympathy and compassion, in order to raise the foreign missionary fund. Thus Anglo-Saxons encourage superciliousness.

The church in order to promote the missionary propaganda ignored the beauty and sincerity of the religion that profoundly moved the heart of Schopenhauer and the philosophy which called the attention of Max Müller. It is the church that taught the common mass to pity and to hate heathen. Even this the best and the noblest institute of the West is at once fostering universal brotherhood of man and race prejudice. During the Civil War Southern churches were pro-slavery; Northern churches anti-slavery.

Considering these cases, we cannot expect much out of American churches. As I said before, this world is not the best world; we have to tolerate a whole lot of nonsense, as it is part of our life and part of the system of the universe. This talk of war, denouncement of our country by Hobson, and the anti-Japanese movement in California may result beneficially to the Japanese. Who can tell? Things are so paradoxical.

I am,

SHU YANKO.

WAR AND OUR IDEAS OF WAR.

—:O:—

BY WILLIAM HEINE.

—:O:—

NAPOLÉON, among others, had a certain German general in his army who twitted him on his ideas of war, saying : “ The Germans fight for glory, but you French fight for money.” “ Correct,” replied Napoleon ; “ each one fights for that which he needs most.” Each one fights for that which he desires most. Napoleon desired money and dominion and fought for them.

Our ideas of war always adjust themselves, either for or against, as it affects our interests. As long as the results are commensurate with the sacrifice there will be bloody war, notwithstanding the shedding of sentimental tears to the contrary. When the end obtainable no longer warrants the sacrifice, warfare will cease.

We go to war for several reasons : for dominion, wealth, glory, and in defence of home and property. We no longer fight with bow and arrow as did our ancestors ; nor will our successors continue to fight with cannon and torpedoes. But whether it is fought with bow and arrow, cannon and torpedo, or highly-explosive missiles dropped from flying machines, it is always justifiable from the view-point of those in whose interest it is carried on. Right and wrong are purely relative terms to express the view-point of the two contending forces. If the sum total spells gain or satisfies our desires, then war is right and justifiable. Whether that benefit is wealth, glory, dominion or defence of home and property makes no difference.

When we lived an individual life, in our primeval state, we carried on an individual warfare with our fellow-beings. One cave man fought another, the same as one feudal lord fought another, just as to-day one nation fights another. When caveman joined caveman there was no more war between them. There was established a community of interest, and the cause of war ceased to exist. It was the same with the feudal lords, when they joined hands and appointed a king to strengthen themselves and be in a position to fight other kingdoms ; just as nations to-day form alliances to strengthen themselves against other nations.

But we are to-day no longer fighting for glory, or the pleasure of fighting, as did our forefathers. It is no longer a recreation, as it was for the idle gentry. What we are most concerned about, however, are markets ; markets for the surplus products of the manufacturing nations. This surplus must be gotten rid of, and any method is right whereby this can be done to advantage.

How do we go about it ? We see a poor heathen (?) nation that has as

yet not been blessed by the advantages of capitalism. They build no houses, they wear little or no clothing, and their sustenance is derived from the spontaneity of the land. They possess no wealth and are not in a position to buy our products. Out of the generosity of our souls do we give them gratis? Oh, no; we must have profit. We first send the missionaries to convert the poor heathen to a religion suitable to our mode of production. After having robbed him of his heathen morality and besotted him with bad booze, he becomes an easy victim. We tell him that laziness is a crime, and that he must work. That he must cut down the trees of the forest, go down into the bowels of the earth for precious minerals and metals, in exchange for which we will give him shoddy clothing, brass trinkets and some more bad booze. If we find that the country is barren, the souls of the poor heathen no longer bother us. On the other hand, we abide the opportune moment, and then on our own people we foist the massacre of a missionary. A great hullabaloo is then raised from one end of the country to the other about the fearful atrocity committed by the wicked heathen. When the people have been incited sufficiently to back up the act, we send our soldiers to get possession of this market—No! no!! to protect the missionaries. But, no matter whether it be for the one or the other, we have no difficulty in justifying the means. By putting the heathen to work, he of necessity becomes a consumer of our products. By the time the natural resources of his country have become exhausted, the population has increased to such an extent that to go back to his former mode of life is impossible. It is therefore a natural consequence that he becomes a producer of commodities himself. As soon as this is developed he no longer constitutes a market for ours. We must therefore look for others as we have been doing in the past. When this is no longer possible or advantageous war for markets will cease likewise.

What are we going to do then? With the capitalist mode of production there is an ever-increasing surplus. The producer by virtue of the exploitation cannot buy back the full product of his toil. When foreign dumping grounds have passed out of existence, the manufacturing institutions are in a state of stagnation, and the people walking the streets without the wherewithal to buy, what are we going to do? Will we wait until starving children are nursing at breasts of starving mothers—until everything is chaos? No! Long before we reach this stage the people will know just what they want. How they are going to get it—that is, the particular method—does not concern them very much. The merest approach of such conditions becoming universal will make the common ownership of the means of life inevitable. The new stage exists in embryo even now, in the common ownership of public utilities. Whether the final change will be brought about peacefully or otherwise, the future alone can tell. The end, again, will justify whatever means are employed.

But as long as there are conflicting interests between nations or classes there will be war. When there is a community of interest, war, as we understand it to-day, will cease to exist. Then, and not till then, will "the spear be beaten into a pruning hook and the sword into a plowshare."

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HEAVEN FOR ALMOST NOTHING.

We have often noted the fact that, thanks to the progress of industry which gives us its products at very low prices, the possessor of a modest income can to-day procure luxuries which formerly even rich men could not enjoy. And it seems that the religious industry has taken its place beside its lay consort. To-day one can secure his salvation "at a price defying all competition." Here is an example, which we take from a daily paper :

"A Vienna journal, *The Arbeiter Zeitung*, notices the innovation of a little German paper, *The Gazette of the Souls of the Poor*, of Wurzburg. In inviting the public to subscribe, this journal announces that from its third year of publication it will say annually 72 masses for the repose of the souls of its subscribers. Every person who sends his subscription in advance will also be entered as a member of the Association for the Redemption of the Souls abandoned in Purgatory, which every Sunday reads 4,000 masses for this object."

Following this illustrious example, we formally promise, to all who subscribe to *La Pensee*, not only that they shall not suffer Purgatory, but that they shall have nothing to fear even from Hell itself.—EUGEN HINS, editor *La Pensee*.

Subscribers of SECULAR THOUGHT will please note that we are prepared to give the same definite assurances, but we are also "praying without ceasing" for the subscriptions in advance.



We are glad to see that a Francisco Ferrer Association has been formed in New York City, the object of which is to perpetuate the memory of Ferrer and to propagate his ideas on education. The association has published a small volume,

giving a summary of the facts preceding the arrest of Ferrer, and of his trial and execution, etc., two pamphlets regarding his educational ideas and his Modern Schools, and nine post-cards. Send 50 cents to the office of the Fr. Ferrer Association, 241 Fifth Ave., New York City, and you will receive them by mail.

A preliminary meeting with a similar object was held on the occasion of the Ferrer anniversary at the house of the editor of SECULAR THOUGHT, at which it was decided to form a permanent social club.

Virgins—Wise and Otherwise.

As it happened, however, the five foolish virgins were observed, in their perplexity, by five wise men.

"Permit me!" quoth each of these, and stepped up and filled a virgin's lamp for her, adding: "Now, you just about need somebody to look out for you, don't you, eh?"

And the five foolish virgins blushing violently and looking shyly down, the five wise men lost no time in procuring licenses, and they all lived happily ever after.

As for the wise virgins, they sniffed some when they heard the news, animadverted with considerable acerbity on the ancient mystery of the way of a man with a maid, and let it go at that.—*Puck*.

Felt the Same, if he Didn't Swear.

At present, writes Prof. Albert Bushnell Hart in the *Boston Transcript*, the winter highways in the Yukon Valley are mere trails, traversed only by dog-sledges. Bishop Rowe of Alaska, who is very fond of that kind of travel, one day met a miner coming out with his dog-team, and stopped to ask him what kind of road he had come over.

The miner replied with a stream of forcible words, winding up with: "And what kind of a trail have you had?"

"Same as yours," replied the bishop, feelingly.—*Youths' Companion*.

An advance of one million dollars each year for the past ten years in the missionary givings of the world is reported by Secretary Caskey of the Canadian Laymen's Missionary movement. The total last year was \$29,481,000, of which America gave \$11,317,000, Great Britain \$9,584,000, and Germany \$1,869,000. The other Christian countries managed to raise only \$1,850,000, while the mission fields gave \$4,958,000 to extend the work.

"There seems to be a strange affinity between a colored man and a chicken."

"Naturally. One is descended from Ham and the other from eggs."—*Kansas City Journal*.

Humor in the Schoolboy Brain.

One of the most substantial and genuine of delights for those of humorous appreciation consists in a study of the answers made by schoolgirls and schoolboys in examination papers. A writer in current Harper's Weekly has collected a new batch of these, of which the following specimens are among the most choice :

"Blood consists of two sorts of cork-screws—red cork-screws and white cork-screws."

Asked to explain what a buttress is, one boy replied : "A woman who makes butter."

One pupil defined primate as "the wife of a prime minister."

"Gravity was discovered by Isaac Walton. It is chiefly noticeable in the autumn, when the apples are falling from the trees."

To the question, "What is a limited monarchy?" this answer was returned ; "A limited monarchy is government by a king who, in case of bankruptcy, would not be responsible for the entire national debt. You have the same thing in private life in limited liability companies."

And here is a batch from an English source :

Lord Raleigh was the first man to see the Invisible Armada.

Shakespeare founded "As You Like It" on a book previously written by Sir Oliver Lodge.

Tennyson wrote "In Memorandum."

King Edward IV. had no geological right to the English throne.

George Eliot left a wife and children to mourn his genii.

Louis XVI. was gelatined during the French Revolution.

An angle is a triangle with only two sides.

Algebraical symbols are used when you don't know what you are talking about.

Geometry teaches us how to bisex angels.

The whale is an amphibious animal because it lives on land and dies in the water.

A parallelogram is a figure made of four parallel straight lines.

Horse power is the distance one horse can carry a pound of water in an hour.

A vacuum is a large empty space where the Pope lives.

The president of one of the minor colleges was sauntering down a shady lane one day in the early summer when he met a tall, handsome youth.

This youth had just been graduated. He was very poor and very intelligent. In all his courses he had taken honors, and in athletics also great honors had been his.

"Well, Allen," said the president, "through at last, eh?"

"Yes, sir," said the young man smiling and blushing.

"And now what are you going to do?" "I hardly know yet, sir. I have had two offers."

"Two? Wonderful!"

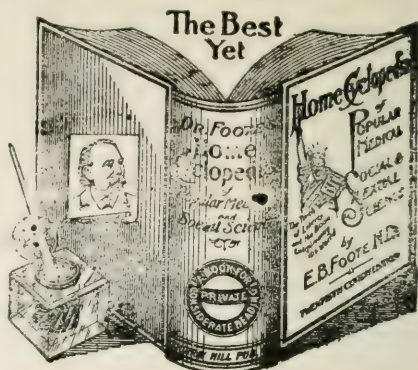
"Yes, sir. One is from a scientific society offering me a secretaryship at \$5 a week and the other is from a baseball magnate offering a five years contract to pitch at \$5,000 a season."—*Philadelphia Ledger*.

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by learning how to "take care of yourself?" You waste time, health and wealth because by ignorance you suffer disease and debility, and then you waste money on misfit cure-alls, belts, and "hypnotic science" or "absent treatment" fakers.

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“NOW'S THE DAY AND NOW'S THE HOUR.”

“Where is there a breach in the walls of Monopoly?”

“The breach is in front of you and of me;

Climb up, therefore, my brother, with me, and go in,
And the citadel will fall, even into your hands and mine.

For, if you will but look for it,

Everywhere is a breach in the walls of Unrighteousness.”

BOLTON HALL, in “Even As You And I.”

THE GREAT Y.M.C.A. CONVENTION IN TORONTO.

The last day of October saw the hurried end of the great Y.M.C.A. Convention in Toronto, and the newspapers gave the following as the result of the meeting, which in various ways provided a first-class picnic for the delegates :

“1. Brought 1,495 visitors to Toronto, meaning, in money, at say \$2 a day for four days, \$17,940. [The money value of a religious function, no less than that of a commercial venture, is always the first consideration.]

“2. Gave to the people of Toronto a new conception of the magnitude and importance of the Y.M.C.A. [The people of Toronto had been asleep and didn't know that the Y.M.C.A. gospel had reached even the natives of China and South Africa.]

“3. Failed to finally dispose of the question as to the evangelical basis to be adopted as a religious test for active membership. [The dispute is the same as that troubling all churches—shall rational thinkers be forced out or allowed to retain membership on a more or less hypocritical basis?]

“4. Discussed ‘the boy’ in all his phases. [And discovered no better means of converting him into a religious prig than the Y.M.C.A.]

“5. Altered the basis of representation in the Convention. [The Ser-

mon on the Mount is all very well as far as it goes, but we must have our pound of flesh. Justice before generosity—or religion.]

“6. Provided for the initiative and referendum in association workings. [In this case, as in others we know of, the rank and file are beginning to kick over the traces; they object to being ruled by men who are certainly not better business men, and often not such keen religious exponents as those to whom they act as ‘spiritual guides’.]”

The most noticeable feature of the proceedings was the discussion on the test for membership, and the result is a clear proof that the number of members who have their doubts as to the leading dogmas of the orthodox faith is so large that the Convention could not afford to risk offending them by adopting a test of too strict a character.

The signs, indeed, are not wanting that the Y.M.C.A. is in many cases becoming rather an amateur sporting and social than a religious organization, and it is on this ground chiefly that many business men give it their support.

RAKING IN THE NEGRO.

It is a sign of the growing prosperity and importance of the negro population in the United States that the Y.M.C.A. Convention should consider its “Obligations to the Colored Man,” which it did at the call of Dr. C. T. Walker, of Augusta, Ga., who claimed to speak on behalf of ten millions of American negroes. In many cities, he said, “the inducements were greater and the welcome heartier in the saloon than in the church.” That seems to be the case everywhere.

Then Mr. Walker began to be humorous. It is seldom that religious talkers allow themselves to laugh, but Mr. Walker knows that truth is often funnier than fiction. “Perhaps,” he said, “we have not practised Christianity as much as we have talked about it, and perhaps we have been a little too spasmodic. Practical Christianity is progressive and aggressive. Like bicycle riding—you must either go on or go off.”

Sure enough, Mr. Walker knows what's what, and there is no perhaps at all about it. As a religion, Christianity has been nearly all talk, and when Faith Curists and others try to put it into practice they are promptly clapped into jail or sent to the asylum. The Christianity that has been practised has so far been little else than a huge Preachers' Trade Union,

founded upon the ignorance and superstition of the masses and maintained by the interested agents of a parasitic class.

And so we may see the joke of pretending to help the negro by roping him in, and thus swelling the numbers and funds and offices at the disposal of the Y.M.C.A. directors.



THE NEGRO READY FOR THE SACRIFICE.

In showing how ripe the negro was for the harvest it was proposed to make out of him, Mr. Walker said :

“ The negro was religiously inclined. There are no Sceptics, Atheists, Infidels, or Agnostics among the race.(?) They are not troubled with Higher Criticism. They find no need for heresy trials like their white brethren, and find it quite unnecessary to have a re-statement of their doctrine of belief.”

This is just in line with the language used by the Bishop of London when “confirming” a batch of inmates in the Hanwell Lunatic Asylum. They were all eminently fit for membership in that mystical body of Christ commonly known as the Church of England as by law established ; and doubtless the Y.M.C.A. will find these docile and religiously unquestioning colored folks good members and consistent (if rather impecunious) supporters.

In many ways altogether apart from religion the Y.M.C.A. has done good work, and if it can introduce some of its best work among the colored people it will deserve well of the country. Even if, at the same time, it introduces new forms of religious superstition, this may be regarded as an advance, for undoubtedly the religious notions of the blacks will stand a lot of whitewashing before they can be replaced by rational ideas.

Among the delegates who spoke were a Chinese student from Harvard, Mr. Wong, and a Sioux Indian, Mr. S. Jones.



THE BISHOP OF LONDON AT HALIFAX, N.S.

We have had time only to glance at the reports of the late English Church Congress at Halifax, and our space permits but a few notes. For, after all, its chief importance lies in the fact that it was presided over by Mr. Ingram, the Bishop

of London. How he affected it may be gauged from this reference in a daily paper report :

“ But the personality of the Bishop of London alone has irradiated an influence which all men have felt. Audiences rise when he enters or leaves, and the HOMAGE is not to the man's office nor to his personality alone. He is as A MAN WHO WALKS WITH GOD, and the shining has not left his face. After the impressive addresses in Trinity Church to-night by Canon Tucker and Archdeacon Cody on missionary work he spoke a few quiet words, and the hundreds of people sat tense, captivated. One could feel them hold their breath, as though waiting for some outpouring.”

One cannot refrain from asking, What is the difference between the mental make-up of the people who worshipped Mr. Ingram and sat breathlessly entranced by his commonplace sentences and that of the people who waited in terror for the blood of Saint Januarius to liquify? Like the Israelites of the Bible, they saw the shining face of their Moses after his talk with his God, and would only have been agreeably surprised if a brand-new celestial halo had developed round the pate of their idol. And this is what he said :

“ It is a great responsibility to hear two such appeals. As I sat and heard those two impassioned appeals from two such whole-hearted men of God, I said to myself, ‘ I have to answer that at the Judgment Day.’ And so have you.”

Upon which the newspaper man observes :

“ There is no literary grace about this. But the words burned in. [How did he find this out ?] Most of the day's proceedings were an elaboration in one form or another of this message of personal responsibility.”

If the Bishop's few quiet words “ burned in,” the result will surely be soon seen ; but we rather imagine the reporter was romancing. In all ages men of God with shining faces have made impassioned appeals, but, excepting Crusades, St. Bartholomews, and similar events, little that is noticeable has ever followed. And Halifax, with all its sins, seems unchanged to-day, the only new event being the arrival, not of peace, but of the new Canadian war-ship Niobe.

“ LET US NOW WORSHIP GOD IN THE OFFERTORY.”

The lesson taught by the Bishop of London was enlarged upon by the Bishop of Glasgow, who satirized those who saw

plenty of work for others to do, but never found a task for themselves; and then the man whose face shone after his walk with God drove home the lesson thus :

“ ‘ We don’t want to have you say, “ We have had some fine inspiring addresses to-day,” as if they only involved other people and did not involve you. I want to involve you ! ’ And he involves them,” says the reporter. “ He told them that it was God’s holy will to convert the world through man, and that God was not afraid to face the consequences of his own actions. If man did not do the work, it was not done. If they had not built 240 churches in London in the past forty years, two and a half million people would have no churches. If they were missionaries, they would be red-hot missionaries, wherever they were, at home or abroad, and the red-hot missionaries could not stop until the world was won, as he believed it could be in this generation. And he told how an arid parish desert in East London had blossomed as the rose in seven years.”

The reporter remarks upon this that “ if appeals could do it a thousand missionaries would start out next Monday.” The point that strikes us is this : Are not the men of God involved in their impassioned appeals as well as their auditors ? Why should not the Bishop go a-missionarying as well as the farmer’s son ? Why should the latter be called upon to give up home and friends and an occupation useful to society to go to Africa in order to scare naked niggers into wearing British or American cotton goods, to buy Bibles, and to sing Moody and Sankey hymns, rather than the Bishops and other men of God who make the impassioned appeals ? Surely, with all their experience and fervor, they would do much better work than the semi-trained youths who are now sent on the job ?

Why should the Bishops be relieved of the responsibility of “ preaching the gospel to every creature,” and allowed to stay at home to enjoy titles, honors, fat salaries, and the privilege of taking up the collection ? For, after all, the impassioned appeals were made, not so much for men to do the work, but for money. You can always get men to undertake work if you are prepared to pay the wages.

“ RED-HOT MISSIONARIES.”

Mr. Ingram has walked and talked with God and knows as much about God’s intentions as most other preachers. But if it is God’s will that Christians should convert the rest of the

world to their faith, and if he is "not afraid to face the consequences of his own actions," how is it that "if man did not do the work it was not done?" We know well enough that the work is not done, but how does this fact fit in with the assertion that God's will is that it should be done?

We might ask Mr. Ingram to tell us what real good the 240 new churches have done for the 2,500,000 people for whom they are said to have been built. Six years ago a census was taken of church attendance in London, and it was found that the total number of adults attending religious services of every kind in London was 556,200. If the business of the newer churches is about on a par with that of the old, about two adults in every twenty-five of population avail themselves of the new means of salvation. In view of this fact, we should like to have some further details of the East End parish desert that blossomed like the rose. Who plucked the blossoms?

It is evident that "red-hot missionaries" are pretty scarce, or the world would have been converted long ago. China was attacked by missionaries three centuries ago, and, in spite of millions of Bibles and bullets, she is only just scratched by the Christian heckle; and, instead of being converted, she is likely rather to send her own missionaries to convert the barbarian hordes that have been troubling her so long.



THE HEATHEN ARE ALL GOOD—WHY SEND MISSIONARIES?

As if to prove the utter absurdity of all their talk about sending missionaries to convert "the heathen," there was a general unanimity among the "remarkable men of God" as to the virtues of the natives of the "great missionary fields":

"The good qualities of the heathen were much dwelt on to-day from various points of view. Canon Tucker canonized the Chinese. They were the most vigorous people in mind and body in the world, thrifty, industrious, loving their parents with a devotion beyond all parallel, and winning the promise of long life in their land. With laws before Moses and psalms before David, and silk when Britons painted their skin, we assumed to look down on this glorious people. China has learned her lesson, and by-and-by will be able to speak with her enemies in the gate. All the nations were in upheaval, straining and rending themselves in the throes of a renaissance.

"Archdeacon Cody found this renaissance touching the whole world.

Never were such multitudes in midst of such stupendous change. But the plastic state which they had entered would not long remain. If they settled into naturalistic or materialistic moulds, the world would pass from its abundance of luxury, decay and desolation.

"Canon Tucker eulogized the red man, and was confirmed by Bishop Morrison of Duluth. So, also, did Revs. R. N. Dixon and S. Tibbert, after long experience with the Indian tribes. Bishop Brent of the Philippines had no hard words for the natives, and Rev. R. H. A. Haslam from India only found fault with Hindu creeds and customs."

Amid this chorus of praise for the virtues of the heathen, Canon Cody may well excuse us for asking him to tell us, as the non-Christian peoples have reached such a condition of advancement without Christianity, what reason he can give for his idea that they would degenerate if they failed to accept it, or, as he foolishly puts it, if they "settled into naturalistic or materialistic moulds."

What reason can there be why the people should pass from abundance—even of "luxury, decay and desolation"—at the very time when their energies are being concentrated upon its acquisition?

Are the Christian nations—all ready to fight and destroy each other, all full of proverty and luxury, crime and vice—samples of the good effects of the Christian religion? Why, if these remarkable men of God are to be believed, the introduction of Christianity could only result in the destruction of the heathen nations, unless the missionaries teach a different religion from that the disastrous results of which are seen in their own countries.



CHRISTIANITY A FAILURE AT HOME.

For we have only to read the Bishop's own words to see how lamentably his church has failed, even in that very East London where, as he said, an "arid parish desert" had in seven years been converted into a paradise.

"But the fact remains that we have somehow failed with the working-man. When you come to take the representatives they send up to the British Parliament, not one is a Churchman. [He did not say they were not Christians or pretended to be Christians.] We have somehow failed to win their confidence, and our Nonconformist brethren have also failed, and have even less of their confidence."

Undoubtedly, the church has failed to gain the confidence of the working classes, and even from the Bishops' own showing the cause is not far to seek. The preachers criticize and dictate to the working man, but do not understand him, nor do they attempt to realize his difficulties or give any assistance towards overcoming them. The working man sees that the preacher is in a good job, and that joining the church helps the preacher rather than the worker. The advice he receives in return for his contributions simmers down usually to this : "Come regularly, hear my sermons, and pay some more."

BISHOP INGRAM AS A SOCIALIST.

Certainly the Bishop, who has lived, he says, in the slums for years, has listened sympathetically to the working men, and knows something of their troubles and aspirations :

"I tried to describe something of their aims in my sermon on Sunday. Some one in the newspapers was pleased to call it Socialism. If that is Socialism, then I say, God bless Socialism ! Is it not the ideal of the New Testament ? "

This sounds vigorous and reasonable, but what meaning has it, after all ? After describing many horrible scenes of poverty and vice in the slums, and jibing at the "cant" of those who spoke as if the working man was different from others, he made his final appeal :

"They must grapple with the problem of themselves. Until they were self-controlled and self-disciplined, they had not solved the problem. They could not solve it without God. Workmen and all, they came from God and would go to God, and were here but for a few years. Man was a praying animal. The instinct for God demanded God, as the fish water or the bird flight."

One can but feel startled by the inconsequential bit of trade flapdoodle with which this distinguished man of God finished his address. His remarks may be rigidly scanned for even the suspicion of a suggestion of any rational remedy for the unquestioned evils he depicted, if we except one sentence :

"Unless the working-man, the clergyman and the employer were trying to grapple with this problem of themselves, there would be no future for the country."

This "problem of themselves"—the ancient "Man, know thyself!" perhaps he means—is a nice phrase to throw at a family living—or starving—in a cellar or a garret, without the ordinary conveniences of life, and under conditions where health, decency and morality are alike impossible.

In every large city such conditions prevail to a greater or lesser degree, and it is an axiomatic truth that religion, so far from remedying them, has either intensified them or tended at least to crystallize them into permanence. Nor are bishops drawing \$50,000 a year likely to do much towards remedying them, however they may talk about being only working men themselves.

THE ONTARIO BI-LINGUAL SCHOOLS.

The one striking fact admitted on all sides is this—that in these bi-lingual schools thousands of Ontario children are being brought up without any substantial education, so that from scores of the schools not a single pupil passed the examination at the end of the school term.

A Catholic priest may do good sometimes, and if Bishop Fallon has done nothing else, he has done the country a good service, whatever his motive, in denouncing these schools.

The real cause of their failure seems to be overlooked in the mass of angry scribbling the matter has produced. It is certain that a good education can be given in French as well as in English, but it is undoubtedly true that the possibility is seldom realized in Canada. And the reason is plain.

French-Canadian means Roman Catholic, and Catholic means priestly control, and priestly control means the subordination of everything else to religious training.

In Canada, except in the large towns and cities, where the lime-light of public opinion compels some concession, the time of the Catholic school children is devoted almost entirely to religious questions; and they receive hardly any instruction in the ordinary subjects of school education. This was the official report of the Government inspectors made some years ago in regard to Quebec.

The difficulty might be met if English teachers were available who were competent to teach in both French and English. But, even if they were available, they certainly would not be employed by the French majority in the bi-lingual school districts. The priests would see to that.

THE ONLY REAL REMEDY.

There is only one remedy—the establishment of a national Public School system upon an entirely secular basis, in which there should be no religious teaching of any kind. This is a plan which many Protestants have been driven to accept as the only solution of the vexatious problem; and it is a plan which will probably be carried out in Britain before long in order to avoid the endless bickerings of the rival sects.

Protestants generally would accept such a plan if they were half as confident of the truth of their religion as they pretend to be. Their words and actions, however, prove that they believe that, if their religion is not driven into their children's heads by the authorized school teacher it will inevitably be lost, and they therefore insist upon what they claim to be the "essentials of all religion" being forced upon the children in the public schools. Had they more faith in their religion, they would not doubt that their own example and the teaching of their appointed pastors would keep the young ones in the fold.

In this matter Protestants are just as bigoted as Catholics. They designedly confuse religion with morality, and profess to be horrified at the condition society would lapse into if morality, or indeed any sort of knowledge, were taught without religion. They profess to believe that men and women would become vicious and criminal if they lost faith in the stories of Creation, the Fall, the Flood, and Virgin Motherhood; arithmetic will only cause a youth to become a thief if unaccompanied by belief in the Atonement; and that the only way to keep men out of jail is to threaten them with hell or get them to believe they can get forgiveness for the asking.

Such rubbish seems out of date, but so many people believe it that it forms a serious barrier to progress; and it seems probable that a rational reform will ultimately be brought about only through the influence of the increasing number of Jews and other foreigners, who will refuse to be forced out of the Public Schools or subjected to indignities therein upon religious grounds.



Dr. Lardner once said of the doctrine of Predestination: "If we were judged before we were born, then certainly we were not born to be judged."

THE "ODIUM THEOLOGICUM" STILL POWERFUL.

There is no more dangerous phase of religious propaganda than that in which its agents endeavor to force their opinions upon society by legal enactments. The whole scheme of the so-called Moral and Social Reform Council is one that not only emphasizes the hypocrisy and mercenary character of the leading agents engaged in the business, but develops a spirit of reckless tyranny in the classes more immediately employed in prosecutions for alleged breaches of the law.

Detectives, both public and private, as well as magistrates are eager enough to assert their authority, and when encouraged by loud-mouthed preachers acting as the agents of a large and wealthy society, they become a dangerous menace to the liberties of any community.

Strange as it may sound in an age alleged to be civilized, tolerant and progressive, it is true that the masses are still so benighted on moral questions, still so ignorant of their own duties and rights, and so submissive to authority of any sort, that almost any man who pretends to be an official of the mythical celestial powers can depend upon general support when he denounces as wicked and vicious any man who fails to approve their tyrannical and immoral schemes.

Mr. Aylesworth is a strong enough man to defend himself, when attacked by the wasps of the "Moral and Social Reform Council of Canada," or he would not be fit for the position of Minister of Justice. The value of the attacks made by this organization may be gauged from its list of officials :

Honorary President—Most Rev. J. P. Matheson, Primate of All Canada.
 President—Rev. A. Carman, Superintendent Methodist Church.
 Vice-President—Wm. Glockling, President Trades and Labor Congress.
 Secretary—Rev. Dr. Shearer, late of Lord's Day Alliance.
 Treasurer—Rev. W. T. Graham.

VICE AND IMMORALITY TO BE ROOTED OUT.

This is the opinion expressed by Rev. Shearer in condemning Mr. Aylesworth for releasing Skill and King, the two men convicted of publishing "immoral literature," in the shape of reprints of classical literature :

"The books circulated by these men were as horribly and inventively demoralizing as anything in English can be. The words of the Minister of Justice, in palliating their offence, were inexpressibly outrageous, and

calculated to open the gates for a flood of demoralizing literature on this continent."

As we have said, Mr. Aylesworth can defend himself; but any child can reasonably laugh at the stupid conceit that the whole continent will be flooded with "immoral" literature because the Canadian Minister of Justice releases two men who, in his opinion, were illegally convicted.

We are reminded of the similar outcry that was raised in England many years ago when an attempt was made to stop the publication of an English translation of the works of Rabelais. Public opinion, however, was too strong to allow the pious hypocrites to have their way.

"AN ENGLISHMAN'S HOUSE IS HIS CASTLE."

What this highly moral Council are after is shown by this resolution which they afterwards passed :

"That it is desirable that the criminal law be amended to enable police officers, upon reasonable grounds, to search premises for obscene literature or pictures, and that the possession of such material, without lawful excuse, be made in itself a crime."

It is safe to say that no Minister of Justice who has not first graduated as a preacher will ever sanction such a villainous law as this. The old saying that "an Englishman's house is his castle" has certainly ceased to have much of its meaning; but we do not think even priest and preacher-ridden Canadians would permit this dream of hypocritical pietists to become law.

That the President of the Trades and Labor Congress should be mixed up with such a gang of ruffianly inquisitors and paid morality mongers seems to show that the working men have yet to learn the first lessons of free speech and true liberty.

At the present time the mass of Canadians seem so debased by long training in subservience to priestly authority, that they are capable of approving the most tyrannical laws if proposed by religious leaders in the name of morality.

If a law such as that suggested were passed, no man who possessed a good library or any works of art beyond the scope of ordinary Sunday school literature would be safe from the search-warrant of the police constable.

"The Brain and Personality :"

A REPLY TO MR. EDISON BY DR. WM. H. THOMSON, IN AN INTERVIEW.

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FROM THE "NEW YORK TIMES."

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"PEOPLE who do not believe in immortality are abnormal, if not pathological." This flat statement is made by Dr. William Hanna Thomson, author of "Brain and Personality," and many other books, in reply to Thomas A. Edison's denial of immortality of the soul in last Sunday's *Times*.

Dr. Thomson's reputation as a brain scientist is world-wide, and as Mr. Edison referred to his work, "Brain and Personality," many people took it for granted that the eminent author had had a hand in shaping the thoughts of the inventor. Dr. Thomson was quick to point out that his book gave Mr. Edison no reason for coming to the conclusion that there is no such thing as immortality.

There are perhaps few of the older students of the human brain more widely accepted as an authority than Dr. Thomson. He was a Professor of Medicine and of Nervous Diseases for twenty-seven years, and was formerly President of the New York Academy of Medicine. He lives in the fine old-fashioned house at 70 West 54th Street. He does a great deal of writing, but still keeps up his study of the human brain, and is physician to the Roosevelt Hospital, consulting physician to the New York Manhattan State Hospital for the Insane, consulting physician to the New York Red Cross Hospital, and Fellow of many scientific societies.

The physician-author is of that gentle and courteous type so frequently met with among the old scholars in the South, whose education started before the war and who as boys were sent to Oxford and Cambridge to acquire their classics. A black cigar sent little blue clouds of smoke up through a drooping gray moustache. A pair of eyes as bright as those of an eager young student searched those of his interviewer. He sat at his library desk with his back to the wide window opening on Fifty-fourth Street. He had motioned his interviewer to a seat in an old oaken chair, much higher than the chair in which he sat, and with his interviewer's face full in the light.

"It is true," he said, in answer to the first question, "that there is no mention of deity or religion in my book which Mr. Edison referred to in his *Times* interview. Yet many lawyers and judges have been impressed by the work as one that has given strength to the belief in immortality. One lawyer wrote me at length, declaring that it had clearly demonstrated to him the existence of a soul. A judge, a member of the Court of Appeals, wrote me an eight-page letter about it. It read as if it was a decision from the bench to the effect that my book had established the fact that the brain was only the instrument of an invisible Personality—a personality independent of the instrument."

Dr. Thomson, in answer to a question as to the existence of a soul in

man, declared that he did not use the word soul and that the word was vague. He uses his own term Personality, and, as will be seen, he does not try with conjecture to fashion deity or divinity, but merely gives the brain scientist's finding in the matter of immortality and the existence of that thing which he terms Personality.

"Mr. Edison's view is unscientific," he said. "The fact that he is prominent in one branch of science does not entitle him to pass upon other branches of science. He is very unscientific when he speaks of the human brain. There are two brains, not a brain. The brain with the Logos, or power of speech, is the brain with the mind. The other brain is that of the animal.

"I was the chairman of the committee that had to welcome Dr. von Helmholtz to the Century Club. Dr. von Helmholtz, now dead, was the greatest of European scientists. He was a right-handed man, and in right-handed people the speech centre is in the left hemisphere of the brain. He had two strokes of apoplexy. The first struck him in the right hemisphere and did not finish him. The second struck him in the left hemisphere and he died. The right hemisphere of the brain had no more intelligence than the brain of a cat has. Von Helmholtz was not in the right hemisphere of the brain. He was wholly in the left, and when apoplexy struck him there it laid him low. In one hemisphere there was no von Helmholtz; in the other side there was von Helmholtz.

"Now, why does the hand decide in which brain the power of speech is to be developed? At birth neither hemisphere knows anything of speech. But as the child grows its Personality wants to communicate with others. The brain makes no effort to communicate by speech. The child reaches out its hand and gestures, with right or left hand predominating, in the sign language. It is the first language. Then the child makes faces and moves its lips. Gradually, if the child is left-handed, the brain in the right hemisphere develops the speech centre, and if it is right-handed the speech centre develops in the left hemisphere. The Personality of the child teaches the brain and uses it as an instrument after shaping it. This Personality is invisible, but we know that this is the way that a child starts the power of speech.

"The child gets older and takes up another language. Who ever heard of any one learning a new language spontaneously? The child must work hard to get this new language, and this work makes a new layer or shelf in the brain come into action, just as the first speech centre was made alive by effort of the Personality. A new language is added just as a record is made on the leaf of a phonograph. The phonograph turns out the sound, but it is not responsible for the sound, is it? The phonograph is no more responsible for the sound from its record than the brain is for speech that is uttered. In speech, in the Logos, as it is called, the brain is the instrument of a Personality, just as the phonograph is the instrument for a reproduction of sound.

"If Mr. Edison's objections are based on scientific facts exclusively, he shows a great ignorance of brain discoveries.

"I prefer to use the word Personality instead of Soul. The Personality of a human being has Will, Feeling and Purpose. These are the functions of Personality, and they can mould the brain to be the instrument of Per-

sonality. The will is independent of the brain. It is a stimulus to the brain.

"We have made experiments with light as a stimulus to the retina. We have over-stimulated the retina, and it has degenerated as a result. This was over-stimulus from the outside. There is often over-stimulus of the will as you know of in what is called writer's cramp. The will keeps your fingers moving in writing, and finally comes writer's paralysis. But this over-stimulus is not from the outside. It is from the inside. It is the will working the fingers until the brain centre controlling them gives out.

"The will outlasts the rest of us. Gladstone at 88 made one of his most powerful speeches. His will kept his brain serving him when his body showed the decay of his years. This will comes with the interest that the Personality keeps for itself. It is shown in the miser who is interested to the very last in getting money. I knew a man in Wall Street who, although feeble in body, was a hard man to make a bargain with. He was a famous man as a money-getter. He was the equal of many younger men, and the better bargainer for that matter. Personality is the Self, and it is not destroyed by the death of the body.

"What is the greatest certainty in the world? Your own existence, of course. It is the certain 'I am.' All the rest is relative. Does the brain give you this certainty, this knowledge? It is the Personality that gives it and makes the brain an instrument only. People who do not believe in immortality are abnormal, if not pathological."

"You mean by pathological?" his interviewer asked.

"Diseased," he replied: "The belief in a personal immortality is generic. The Chinese and Japanese are the largest division of our race. You would not call them inferior. They worship their ancestors and believe them alive. The message of Admiral Togo to the Mikado after the battle of the Sea of Japan was that the victory was not due to the skill and bravery and devotion of himself and his officers and men, but was due to the virtues of his Majesty's ancestors. It was the work of the powers that were long dead in the flesh but Personalities still existing.

"The Chinese have forgotten God altogether. It is difficult for the missionaries to find a suitable word for God in the Chinese language.

"Belief in immortality does not need a belief in God.

"Then, if we subtract the Jews, Mohammedans and Christians, along with the Chinese and Japanese, as those who believe in immortality, from those who do not believe in it—what is left? Even in India, where there is the belief in transmigration, this does not mean a failure of belief in immortality. Yes, I believe that people who do not believe in immortality are abnormal."

Many of the younger and untried thinkers have been shocked during recent years by the brain operations that have shown that utter lack of morality and absence of accepted virtues has been caused by the pressure of a bone fragment on the brain, thus giving what was seemingly a fair chance to deduce that morals were a matter of accident, or lack of accident.

"It is an argument that has been used to some extent," said Dr. Thomson, touching this subject. "It is a poor argument, for those who use it fail to realize that the Personality does not ordain this injury to the brain. The brain is like an opera glass in such a case. It offers a colored

or distorted lens to the Personality that looks through it. The Personality itself is not distorted or poisoned. The brain is only the instrument. The Personality must use the brain as it is and see through it."

Dr. Thomson asked his interviewer which was the greatest of the senses given man and answered the question for himself.

"The sense of touch," he said. "You can see this landscape here on the wall, this picture of a woman, but in order to see it it was necessary for this sense of touch that made the picture to be put in operation. It is the greatest of the senses because it can be educated. It makes the clothes we wear. And yet we don't know where the sense of touch is located. It is the last station on the way to the invisible Self. You only see the frame of a man and you cannot see the man's Self. In the treaty negotiations at Portsmouth, N. H., what would Witte have given if he could have cabled to St. Petersburg that he had actually seen the Self of Komura. He did not see Komura. He only saw the outside frame, the smiling Japanese statesman.

"Man is just as invisible as God. The Personality itself is always invisible. A living brain when exposed, though it then be conscious, shows no more evidence of the mind which is there than does any other bodily thing. The nearest we ever come to seeing this Indweller is when it makes the eye flash. All that we can say is that our consciousness in its relation to the mind seems somewhat like a window which is but rarely opened wide."

While pinning his faith in immortality on his conception of the Personality in man, the invisible thing that uses the brain only as an instrument, Dr. Thomson has not hesitated to suggest the eternal question of the Hereafter. In the book which Edison liked so much and which he advised his interviewer to read Dr. Thomson thus expressed himself:

"Sleep and awakening have always made mankind doubt the fact of human extinction by death. In the remotest past, when the race was represented by primitive cave dwellers, they buried, with their dead, weapons for the chase, food, and food utensils, and even for the children their little toys.

"A minority of men may now attempt to ascribe this conviction, which is found everywhere and in all times, merely to human aspiration. It is true that the human heart has much to say and to ask, when loved ones lie dead, but it is the sure fact of sleep which makes hope so reasonable, by giving the lie to every doctrine of extinction.

"We have already tried to picture a world whose inhabitants, though otherwise like ourselves, had never seen any one sleep, and what a number of questions such a sight would occasion among them! But the sight of one death would be to them unspeakably awful, because, unlike us, they had never been prepared beforehand by any example of a real drawing away followed by a real coming back.

"Yet for us the only serious difference as regards Personality between sleep and death is that after death there is no return. In both states, the absence of the Personality is complete, but does the failure to return make the same absence then mean extinction, when it never did so in sleep?

"No one really believes it, though one may say he does. What is generic cannot be got out of us by logic or by anything else, and a belief

in a hereafter is as generic as mankind—as the faculty of speech itself. The men who nearly sixty centuries ago built those tremendous tombs, the pyramids, cared more about the other world than this. To judge him by what he accomplished in every direction, unaided by foreign teaching or by inheritance from the past, the old Egyptian of the Fourth Dynasty was no fool. Some would say that his solicitude about the future life was because his priest frightened him ; but then the question immediately arises, How came the priest to have such power to scare him ?

“ As a historical fact, disbelief in the unseen world does not prevail among nations until they begin to rot. In Greece, it was not in the age of Marathon or of Aristides that such infidels abounded, but in the wretched times when only rhetoricians and sophists flourished. When Rome was all iron the Roman was a devout man, but in the slavish days of a Tiberius and a Domitian he became an Epicurean. The brain does not work well with the blood reaching it after coursing through gangrenous tissues.

“ The lack of any returning traveller to tell of the world beyond caused primitive and ancient peoples to picture it each for themselves. But as the imagination can do nothing but reproduce earthly scenes, so the Egyptian had another Egypt, the Greek had the Elysian fields, and the American Indian happy hunting grounds. On the other hand, with the dark grave as its portal, an association of gloom often remained inseparable from thoughts of the abode of the dead.

“ But the light which modern science has shed upon the facts of life can suggest, too, when duly pondered, quite different trains of thought, or, if you please, of mental pictures of another life than this awaiting us. The mental and moral equipment of man seem sufficient for any future life, however limitless its conditions. Locality, which held such an exclusive place in ancient conceptions, can be wholly subordinated now to questions about states of being. We can now conceive of a body no longer made of the most temporary forms of all that matter which is itself passing away, but fashioned to be a dynamic body of power which need not shrink, as here, from the heavy burden of will.

“ There should be no night there, for sleep will not be needed when purpose does not weary nor its exercise fatigue. Then as to the mind : We know that at present the word “ enough ” is only understood, but not experienced by man, and the opportunities for knowledge in a universe would not be too many for his desires. But above all rises a conception of a perfect being, when the will so responds to the highest motives alone that there could be no conflict with lower motives whatever !

“ Often we fail to appreciate all which death implies when it comes at the end of a long, wasting disease, marked by progressive enfeeblement of the bodily powers and by clouding of the mind. At such times it may simply appear as a physical process, like a candle slowly burning itself out. But it is quite otherwise when a man—it may be an exceptional man as regards mind—altogether leaves us in an instant. How are we, then, stunned at being thus confronted with the whole mystery of our being ? There is nothing so impressive as this—a living embodiment of personal mental power before us one moment, and in another gone from us forever. Here and the hereafter cannot now be divided in our minds, for the one

follows too quickly upon the other to let us believe that there is no link between them."

Dr. Thomson's final words on this subject, as relating to the sudden death of a great statesman of splendid mind, as he was making a striking speech in this city on January 29, 1891, are :

"His tongue faltered, he sank to the floor, and in a moment of time he was gone. Human science and human philosophy hardly know what to say in reply. A higher voice than either of theirs answers: 'He fell asleep; for after sleep cometh the awakening!'"

And yet, while Dr. Thomson has indulged in suggestion as to the life hereafter, he could never be classed as a psychologist.

"Psychology," he told this interviewer, "is only a modern name for the long-discarded metaphysics."

"Then you are not interested in the psychological researches?" he was asked.

"Oh, I have read the books of those who have indulged in psychological studies," he replied. "I knew Prof. Wm. James, of Harvard, who died not long ago. We had a talk in the Century Club one night on this subject, in which he was so deeply interested. We discussed the so-called subconscious mind and subliminal self. There is no sub-conscious mind. What they call evidences of subconscious mind are cases of lapsed memory. Every event leaves a brain impression. In time a human being's brain becomes a vast library. There is only one librarian, and he is Association. You ask a man if he remembers such a thing another man said. He does not. The questioner recalls that the man who said it had a red beard. Gradually the mind begins to trace by association this nook of the library where is stored that thing he said. He finds it tucked away in an alcove, where he has tucked it, where his Personality has filed it away, using the brain as an instrument. That is the thing psychologists call the subconscious mind."

Dr. Thomson was asked about Mr. Edison's remarkable experience with the stranger who came into his studio and answered a question the inventor had written secretly. The brain scientist laughed.

"It was a trick," he said. "It was nothing else. There is no such thing as mind reading. That has been exploded a long time ago. You may recall the man Bishop, who did many mystifying tricks of that sort. He wrote and told just how he did it."

Dr. Thomson has made a special study of the Logos, the speech centre of the brain, and has revelled in the delights of the philological student. He believes that the Personality of the human forming this brain power of speech is the differentiating quality of mind that separates man from monkey, or the highest order of animal life from the next in order.

The conformation of the brains of man and chimpanzee are identically the same. But the chimpanzee lacks the Personality that brings the power of speech into existence. The chimpanzee is without soul.

"I studied Arabic among the Arabs," said the scientist, returning to his favorite topic. "The Arabs claim to have 25,000 books on grammar. I think they must have at least 10,000. But they have only three parts of speech: the noun, the name of a thing; the verb, which is an event, and the partitive. Now a dog knows the noun, his name, and he knows the

verb, an event. He will lie down or get up if you command him. But he does not know the partitive. It belongs entirely to the human. It puts men in this position of knowledge : if a man with a worthy cause comes to my house to ask for a subscription, I do not give him a description, a proscription, a prescription. That is the difference, and it is the difference that keeps the monkey a monkey and the human a human.

"The conclusion which the philologist must come to is that the source of all words is the conscious mind or human Personality itself. It is not, as some reasoners loosely state, that language makes man, but it is man who makes language. The mind comes first, and is altogether the beginning and cause of the word. We need to emphasize this primary truth lest it escape us when we find that all words have their material anatomical seats in the brain upon which we can put our index finger. Otherwise we might infer that these material localities, these speech areas of gray matter, do themselves originate the words which are located there. We find instead that the material seats of words in the brain matter no more make these words than the shelves of a library make the books arranged on them. The ultimate fact is rather, as revealed by the physiological study of speech, that words are the instruments which the thinker invents or makes for himself for the purpose of defining his thought."

It is the Personality, the immortal and invisible thing, that creates this speech area to use it in a brain as an instrument for its expression.

If the glint of life in the human eye gives hint of this Consciousness, Personality or Soul existing behind the retina which shows it and the brain that sends it as a wire sending a message Dr. Thomson has a soul, for despite his years his mind seems to be the mind of an eager young student and his eyes are crystalline.

MELCHIZEDEK.

—:0:—
BY G. W. FOOTE, IN LONDON "FREETHINKER."
—:0:—

MELCHIZEDEK is the most extraordinary person of whom we have any record. Christ was born and Adam was made, Melchizedek never began to be and will never cease to exist. If the Bible were not such an intensely serious book without gleam of humor, except of the unconscious Hibernian kind, we might conclude that Melchizedek was *nobody*, for the description admirably suits that character. But the Bible does not play and must not be played with. All its personages are *bona fide* realities, from the Ancient of Days with white woolly hair on the throne of heaven to the prophet Jonah who took three days' lodging in the belly of a whale.

The name Melchizedek means *king of justice*, being derived from *melec*, a king, and *zedec*, justice. When the gentleman bearing this name is introduced to us in the fourteenth of Genesis, he is king of Salem, which means peace. Salem was a city on the site of Zion. Originally it was called Jebus, then Zadek, then Salem, and finally Jerusalem. So says Rabbi

Joseph Ben-Gorion. But other writers, no doubt just as well informed, differ from him; and while the doctors disagree, simple laymen may well hold their judgment in suspense; or, better still, dismiss Jebus, Zadek, Salem, and Jerusalem to the limbo of learned trivialities. Counting the spots on a leopard, the quills on a porcupine, or the hairs in a cat's whiskers is just as amusing and quite as edifying as most of the problems of divines and commentators. When Abraham returned from a successful campaign, in which he defeated five kings and their armies with three hundred and eighteen raw recruits, Melchizedek came out to meet him with victuals and drink. These two friends joined in the friendly office of *scratching* each other. They were, in fact, a small mutual admiration society. Abraham, although at other times a rank coward, was on this occasion a bold warrior laden with spoil; and Melchizedek, besides being King of Salem, was "the priest of the most high God." "Bully for you, Abraham," said Melchizedek. "Bully for you, Melchizedek," said Abraham. As usual, however, the priest got the best of it, for the patriarch paid him tithes, which were a capital return for his compliments. Genesis is a little confused, indeed; but what scripture is not? "And he gave tithes of all" is not very clear. It reminds one of the West of England yokel, who gave his evidence on a case of homicide in this way:

"He had a stick, and he had a stick; and he hit he, and he hit he. And if he'd only hit he as hard as he hit he, he'd a' killed he, and not he he."

But we must not be too hard on Bibles and yokels. So long as we can get a scintillation of their meaning we must be satisfied. Scripture, we may take it, means that the *he* who paid tithes was Abraham, and the *him* who received them was Melchizedek.

Now the book of Genesis is not an early, but a very late portion of the Jewish Scriptures, dating only a few centuries before Christ. And we may depend on it that this little sentence about *tithes*, and perhaps the whole story that leads up to it, was got up by the priests, to give the authority of Abraham's name and the sanction of antiquity to an institution which kept them in luxury at the expense of their neighbors.

Our view of the case is supported by the fact that Melchizedek's name does not appear again in the whole of the Old Testament, except in the hundred and tenth Psalm, where somebody or other (the parsons of course say Christ) is called "a priest for ever after the order of Melchizedek." Paul, or whoever wrote the Epistle to the Hebrews, works up this hint in fine style. It would puzzle a lunatic, or a fortune-teller, or the Archbishop of Canterbury, or God Almighty himself, to say what the seventh of Hebrews means. We give it up as an insoluble conundrum, and we observe that every commentator with a grain of sense and honesty does the

same. But there is one luminous flash in the jumble of metaphysical darkness. Melchizedek is described as "without father, without mother, without descent, having neither beginning of days nor end of life." It will be easy to recognize a gentleman of that description when you meet him. When we *do* meet him we shall readily acknowledge him as our king and priest, and pay him an income-tax of two shillings in the pound; but until then we warn all kings and priests off our doorsteps.

Jewish traditions say that Melchizedek was the son of Shem, and set apart for the purpose of watching and burying Adam's carcase when it was unshipped from the Ark. Some, however, maintain that he was of a celestial race; while other (Christian) speculators have held that he was no less than Jesus Christ himself, who put in an early appearance in Abraham's days to keep the Jewish pot boiling. St. Athanasius tells a long-winded story of Melchizedek and Abraham, which shows what stuff the early Christians believed. According to the Talmud, Melchizedek composed the hundred and tenth Psalm himself; and although he is without end of days, his tomb was shown at Jerusalem in the time of Gemelli Carere the traveller.

There was an heretical sect called the *Melchizedekians* in the third century. They held that Jesus Christ was, according to Hebrews, only of the order of Melchizedek, and therefore that Melchizedek himself was the more venerable. This heresy revived in Egypt after its suppression elsewhere, and its adherents claimed that Melchizedek was the Holy Ghost. The last time Melchizedek was heard of he was a London costermonger's donkey, but whether this was a re-incarnation of the original Melchizedek no one is able to decide, unless the Lord should again, as in the case of Balaam's companion, "open the mouth of the ass" and inform the world of the things that belong unto its peace.

THE WORK OF LIFE AND DEATH.

—:O:—
BY T. DUGAN, ALBANY, N.Y.
—:O:—

In order to support what I have written upon this subject, I will quote some extracts from the great work of Professor Nicholson, "The Ancient Life-History of the Earth:"

"Nothing can be more natural than the belief that the present continents and oceans have always been where they are now; that we have always had the same mountains and plains; that our rivers have always had their present courses, and our lakes their present positions; that our climate has always been the same; and that our animals and plants have always been identical with those now familiar to us. Nothing could be more

natural than such a belief, and nothing could be further removed from the actual truth. On the contrary, a very slight acquaintance with geology shows us, in the words of Sir John Herschel, that 'the actual configuration of our continents and islands, the coast-lines of our maps, the direction and elevation of our mountain-chains, the course of our rivers, and the soundings of our oceans, are not things primordially arranged in the construction of our globe, but results of successive and complex actions on a former state of things; *that*, again, of similar actions on another still more remote; and so on, till the original and really permanent state is pushed altogether out of sight and beyond the reach even of imagination; while on the other hand a similar and, as far as we can see, interminable vista is opened out for the future, by which the habitability of our planet is secured amid the total abolition on it of the present theatres of terrestrial life.'

"Geology, then, teaches us that the physical features which now distinguish the earth's surface have been produced as the ultimate result of an almost endless succession of precedent changes. Palæontology teaches us, though not yet in such assured accents, the same lesson. Our present animals and plants have not been produced, in their innumerable forms, each as we now know it, as the sudden, collective, and simultaneous birth of a renovated world. On the contrary, we have the clearest evidence that some of our existing animals and plants made their appearance upon the earth at a much earlier period than others. In the confederation of animated nature some races can boast of an immemorial antiquity, whilst others are comparative *parvenus*. We have also the clearest evidence that the animals and plants which now inhabit the globe have been preceded, over and over again, by other different assemblages of animals and plants, which have flourished in successive periods of the earth's history, have reached their culmination, and then have given way to a fresh series of living beings. We have, finally, the clearest evidence that these successive groups of animals and plants (*faunæ* and *floræ*) are to a greater or less extent directly connected with one another. Each group is, to a greater or less extent, the lineal descendant of the group which immediately preceded it in point of time, and is more or less fully concerned with giving origin to the group which immediately follows it. That this law of 'Evolution' meets all the exigencies of the case, and it is probable that its action has been supplemented by some still unknown law of a different character." ["The Law of Variation."—T. D.]

"As we grope our way backward through the dark labyrinth of the ages, epoch succeeds epoch, and period to period, each looming more gigantic in its outlines and more shadowy in its features, as it rises, dimly revealed, from the mist and vapor of an older and ever older past. It is useless to add century to century or millennium to millennium. When we pass a certain boundary, which, after all, is reached very soon, figures cease to convey to our finite faculties any real notion of the periods with which we have to deal. The astronomer can employ material illustrations to give form and substance to our conceptions of celestial space; but such a resource is unavailable to the geologist. The few thousand years of which we have historical evidence sink into absolute insignificance beside the unnumbered æons which unroll themselves one by one as we penetrate the dim recesses of the past, and decipher with feeble vision the ponderous volumes in which the record of the earth is written. Vainly does the

strained intellect seek to overtake an ever-receding commencement, and toil to gain some adequate grasp of an apparently endless succession. A beginning there must have been, though we can never hope to fix its point. Even speculation droops her wings in the attenuated atmosphere of a past so remote, and the light of imagination is quenched in the darkness of a history so ancient. In *time*, as in *space*, the confines of the universe must ever remain concealed from us; and of the end we know no more than of the beginning. Inconceivable as is to us the lapse of 'geological time,' it is no more than a 'mere moment of the past, a mere infinitesimal portion of eternity.'" (P. 9.)

"*Chalk* is a calcareous rock of a generally soft and pulverulent texture, and with an earthy fracture. It varies in its purity, being sometimes almost wholly composed of carbonate of lime, and at other times more or less intermixed with foreign matter. Though usually soft, and readily reducible to powder, chalk is occasionally, as in the north of Ireland, tolerably hard and compact. . . . By means of the microscope, the true nature and mode of formation of chalk can be determined with the greatest ease. In the case of the harder varieties, the examination can be conducted by means of slices ground down to a thinness sufficient to render them transparent; but the softer kinds of rock must be disintegrated under water, and the *débris* examined microscopically. When investigated by either of these methods, chalk is found to be a genuine organic rock, being composed of the shells or hard parts of innumerable marine animals of different kinds, some entire, some fragmentary, cemented together by a matrix of very finely granular carbonate of lime. Foremost amongst the animal remains which so largely compose chalk are the shells of the minute creatures which will be subsequently spoken of under the name of *Foraminifera*, and which, in spite of their microscopic dimensions, play a more important part in the process of lime making than perhaps any other of the larger inhabitants of the ocean.

"*Limestone*, like chalk, is composed of carbonate of lime, sometimes almost pure, but more commonly with a greater or less intermixture of some foreign material, such as alumina or silica. The varieties of limestone are almost innumerable, but the great majority can be clearly proved to agree with chalk in being essentially of organic origin, and in being more or less largely composed of the remains of living beings. In many instances the organic remains which compose limestone are so large as to be readily visible to the naked eye, and the rock is at once seen to be nothing more than an agglomeration of the skeletons, generally fragmentary, of certain marine animals, cemented together by a matrix of carbonate of lime." (P. 21.)

The foregoing is sufficient to show the reader the part which Life and Death played in building up the rocks which compose the "crust" of the earth. Compare this account with what the Mosaic story has to say.

I will now quote an extract in reference to a particular kind of limestone, in order to still further illustrate the work of Life and Death. This is what Nicholson says :

"As regards the *animals* of the Eocene period, the *Protozoans* are represented by numerous *Foraminifera*, which reach here their maximum of

development, both as regards the size of individuals and the number of generic types. Many of the Eocene Foraminifera are of small size; but even these not uncommonly form whole rock-masses. Thus, the so-called "Miliolite Limestone" of the Paris basin, largely used as a building-stone, is almost wholly composed of the shells of a small species of *Miliola*. The most remarkable, however, of the many members of this group of animals which flourished in Eocene times, are the "Nummulites" (*Nummulites*), so-called from their resemblance in shape to coins (Lat. *nummus*, a coin). The Nummulites are amongst the largest of all known Foraminifera, sometimes attaining a size of three inches in circumference; and their internal structure is very complex. Many species are known, and they are particularly characteristic of the Middle and Upper of these periods—their place being sometimes taken by *Orbitoids*, a form very similar to the Nummulite in external appearance, but differing in its internal details. In the Middle Eocene, the remains of Nummulites are found in vast numbers in a very widely-spread and easily-recognized formation known as the 'Nummulitic Limestone.' According to Sir Charles Lyell, 'The Nummulitic Limestone of the Swiss Alps rises to more than 10,000 feet above the level of the sea, and attains here and in other mountain chains a thickness of several thousand feet. It may be said to play a far more conspicuous part than any other Tertiary group in the solid framework of the earth's crust, whether in Europe, Asia, or Africa. It occurs in Algeria and Morocco, and has been traced from Egypt, where it was largely quarried of old for the building of the Pyramids, into Asia Minor, and across Persia by Bagdad to the mouths of the Indus. It has been observed not only in Cutch, but in the mountain-ranges which separate Scinde from Persia, and which form the passes leading to Cabul; and it has been followed still further eastward into India, as far as Eastern Bengal and the frontiers of China.' The shells of Nummulites have been found at an elevation of 16,500 feet above the level of the sea in Western Thibet; and the distinguished and philosophical geologist quoted, further remarks, that 'when we have once arrived at the conviction that the Nummulitic formation occupies a middle and upper place in the Eocene series, we are struck with the comparatively modern date to which some of the greatest revolutions in the physical geography of Europe, Asia, and Northern Africa must be referred. All the mountain-chains,—such as the Alps, Pyrenees, Carpathians, and Himalayas—into the composition of whose central and loftiest parts the Nummulitic strata enter bodily, could have had no existence till after the Middle Eocene period. During that period, the sea prevailed where these chains now rise; for Nummulites and their accompanying Testacea were unquestionably inhabitants of salt water.'

Such are the facts relating to the geography of the earth as we find it. How do such facts correspond with the conceptions of Christians?

An Ancient "Back to the Land" Reformer.

Nebuchadnezzar nibbled grass.

"I'm the only high muck-a-muck who practises back to the land," he cried. Herewith he sniffed at the mere preachers of the cult.

INGERSOLL AND THE EDUCATIONAL AWAKENING OF TO-DAY.

BY A. CORN, SR., STRATFORD.

TO DEMONSTRATE how easily many of the goody-goodies are satisfied, one has only to read some of the alleged addresses at the 57th Annual Meeting of the Upper Canada Bible Society recently held at Galt, Ont.

Of course, the names of many prominent business men, bankers and others, of that town, appear among the list of the officials of the Society. That was to be expected for business and other reasons, and incidentally to give the Society a little tone.

At this late date the record of the doings of that antiquated institution reads like a chapter from Rider Haggard's weird and dopy stuff of long ago. And it was fitting and proper that in its senility its fifty-seventh anniversary should take place in "Sleepy Hollow," otherwise known as Galt.

The opening prayer at this great Convention was made by Rev. R. E. Knowles, the erstwhile Galt novelist. If, however, his prayers are no more interesting than his novels, then they must be dry stuff indeed. The chairman expressed the regret of Revs. Ridley and Gordon, the author of "The Sky Pilot" and other heart-throbbing novels, at their inability to attend.

Then came the principal address, by Rev. John MacNeill, entitled "Iron in the Blood." He failed, however, to explain whether it was through Bland's pills or Miller's iron pills that iron percolated into the blood. However, in the making of a nation there were, in his opinion, four great factors: "Political revolution, social adjustment, educational awakening, and religious reformation."

And what, it might be asked, has brought about this great political revolution that has shaken France to its foundations; that has turned Italy into a battle-field and driven even staid Britain into an upheaval the like of which it has not witnessed since the days of John Wycliffe? This bitter fight for social adjustment, this educational awakening, and this great religious reformation, is certainly not the work of the clerics, although they have been largely the cause of the reformation and awakening.

All these great movements making for the amelioration of the condition of the people, we may thank education for. People now-a-days are becoming more liberal, and as our educational standards rise, we shall have more intellectual freedom. For it means the complete separation of the people from the idols and crude dogmas they have worshipped so long.

And then, to further demonstrate its foolhardiness, the *Galt Reporter*, usually a pretty level-headed paper, institutes a comparison between

"Ingersoll and MacNeill." Reading between the lines, it looks as if MacNeill was the facile author himself of the contrast. And what a contrast, indeed, even as seen from his own vantage ground! He has to admit Colonel Ingersoll's unmatched ability, his wonderful eloquence and charm of delivery, his personal magnetism, his rich humor, keen wit, pungent sarcasm and inexhaustible fund of anecdote and illustration. Listen to him:

" 'What is life?' Ingersoll asked. The answer he gave was: 'A golden bridge that from gloom emerges and in shadow rests.' And he continued, varying the figure: 'Over the desert of Life the sphinx forever gazes but never speaks!' The great agnostic was creator of exquisite imagery; he had extraordinary fluency allied with masterful intellectuality. To hear him lecture was to be thrilled with variety of emotions. With his incomparable gifts and graces he held his audiences spell-bound. . . . Yet we would go away from his presence instinctively disposed to challenge the lecturer's sincerity. There was something lacking in the impression of it on heart and mind. An artificiality seemed to mark it. There was suggestion of hollowness in the echoes of his declamations, denunciations and diatribes. A suspicion of studied effort to oppose blindly, and fight with primal instinct, to essay oratorical flights for purely mental excecise, to manifest God-given attributes of thought and speech without disclosing self-acknowledged sense of their divine origin—a suspicion of this haunted the hearer, and the ghost would not down. In short, an Ingersoll lecture, when the subject was the Bible and revealed religion, left the audience inexplicably confused and unsatisfied, both as to the man and his presentation of the case. One couldn't fathom the man; one shrank from acceptance of the advocacy as honest and heartfelt."

This, if not coming from the pen of the divine himself, shows that its author has been a close student of Ingersoll.

And then the article proceeds:

"How different the impression received of the orator at the Bible Society meetings! His was, too, the old Bible theme. . . . With what virile but restrained spirit he entered on its discussion! No trace of the theatrical, no sign of the sensational, no aspect of the ultra-zealous and self-seeker; but the brightness of a sunny nature, the alertness of a well-poised brain; the speech of a scholar, the delivery of an orator; and, back of it all, the motive-power of the earnest servant of God, assured of his ground, firm in his faith, glorying in his task—the task, Christ-ordained, of preaching the Gospel to all nations.

"Colonel Robert G. Ingersoll truculently challenged the inspiration of the Bible and mercilessly subjected the book to historical criticism and the cold analysis of science and reason. Rev. John MacNeill affirmed the divine origin of the Bible and held it up, in absolute faith and trust, as God's holy word."

There are so many John MacNeills in the world, that they begin to lose interest. They are interesting, however, as showing that the clergy appreciate the masterly ability of one of the greatest thinkers the world has ever known, and whose arguments and expositions in regard to revealed religion they have never been able to successfully assail.

SECLAR THOUGHT.

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Barbaric Origin of Oath-taking.

When Christians insist upon an oath "on the Bible" being taken by witnesses in court or by persons assuming the duties of offices, they little know that these practices are only survivals of the practice of primitive men, who imagined that inanimate things possessed a power to inflict punishment for breaking their oaths; and who thus subjected themselves to future retribution when they grasped a spear or invoked a river as a sign that they believed death by wounds or drowning would be their reward if they violated the word they had given. That men who had thus pledged their word did occasionally suffer the evil they invited only served to confirm the common belief.

\$75,000 was raised in Toronto in a day and a half for the erection of a Y.M.C.A. building in Calcutta, India, as the result of a suggestion made at the late convention.

The A B C of Matrimony.

A correspondent of the New York *Sun* writes as follows :

"I have decided to get married when I can find a woman who is amiable, beautiful, cheerful, domesticated, efficient, frank, gentle, healthy, intellectual, just, kind, loving, modest, natural, obedient, patient, quiet, rational, simple, trustful, uniform, vigorous, wealthy, xanthous, yielding, zealous."

One question that presents itself is this—Will the gentleman be willing to take a lady's word for her possession of the qualities, or will he want to have experiential evidence therefor? Another,—Is he an inmate of a lunatic asylum?

Pagan Origin of Christianity.

Dean Milman, speaking of the fifth century, admits that by that time, as regarded a large portion of mankind, Christianity was only Paganism under a new name. The practice, for instance, of burying money with the dead, or placing a coin in the mouth for payment of Charon for ferrying the deceased across the Styx, was so common a "Christian" custom as to cause a protest against it by so late a writer as Thomas Aquinas (1227-1274).

An action has been commenced against the Public School Board of Cambridge township, Russell County, Ont., to set aside a resolution passed on Aug. 22 last, ordering the teachers in their schools to teach the catechism to their pupils. In this township the Catholics are in a majority, and forced the Public School Board to adopt its resolution in spite of the Protestant minority's protest. The case will be tried at the next sittings of the High Court. Such outrageous tyranny will be possible until the Public Schools are entirely secularized; and as both Protestants and Catholics unite in their opposition to such a sensible plan, disputes are certain to arise. The Catholics want, not the Bible, but the catechism, to be a prominent feature of the school work; the Protestants want the Bible, not the catechism, to be a stock school subject. They might,—if they exercised their common sense,—see that all differences would be abolished if they would let the schools teach what is *known*, and the churches what is *believed*.

The United States railways killed 3,804 men and injured 82,374 others, in the year ending June 30, 1910. This is an increase of 1,013 deaths and 18,454 injured over the preceding year's record.

Vancouver is emulating Toronto by raising \$500,000 in five days for Y.M.C.A. purposes. In the first twenty-four hours about \$200,000 was promised.

High Price of Waste Paper.

As Colonel Roosevelt spoke, he dropped his manuscript, sheet by sheet, to the floor. There it lay in a disordered heap, trampled upon by him as he moved about the platform. The curio hunters watched it. When the speech was ended and the great throng was leaving, they made a rush for it and fairly fought for its possession. One big man got two sheets and a messenger boy got one. The little fellow was tucking his in his pocket when one of those who had not been fortunate enough to get even a scrap of the paper said:

"I'll give you a dollar for that."

"Show me the dollar," the boy replied. The next instant the deal was closed.

A noted physician once remarked: "I defy any patient of mine to accuse me of incompetence or neglect." "You may do that safely," replied his friend. "Dead men tell no tales."

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SHALL SPEECH BE FREE? By George Allen White, Framingham, Mass. 5c. post free.

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EDISON ON IMMORTALITY AND SCIENCE. 3 cents each, 2 for 5 cents, 20 cents per dozen, post free.

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EVOLUTION OR REVOLUTION.

The very idea that reforms may and ought to be effected peacefully implies a large endowment of the moral sense.

—HERBERT SPENCER, "Social Statics."

THE CLERGY, THE SUFFRAGETTES, AND OTHER REFORMERS.

Bishop Dumoulin, at a luncheon at the Empire Club in Toronto, said the militant suffragettes ought to be punished by having a sackful of sewer rats let loose among them. The Bishop is one of those strange products of Christianity who, while posing as followers of the Meek and Lowly, frequently talk as well as act like brutes, and yet are idolized by the very women they libel and browbeat.

The very palpable lesson, however, seems wasted alike on Suffragettes, Socialists, Trade Unionists, and others, that the preachers will never be of any service to real reformers, whatever may be their professions. It may be that the perpetuation of vice, crime, poverty and misery is such a necessary *raison d'être* of the preacher's business, that to assist in their elimination appears somewhat like a suicidal policy for any but the most high-minded men in the clerical ranks.

It is one of the disheartening features of our times that the masses are making such slow progress in intelligence that as yet they are almost totally lacking in ability to estimate the true value of the pretensions of the salary-hunting preachers.

Our own strong opinion is, that a man who makes a business of advocating or teaching either religion or morality is open to the very gravest suspicion, and has no reason to complain if he is classed with other confidence fakers.

MR. HAWKE SCORES THE BISHOP.

A week after Bishop Dumoulin's attack on the Suffragettes the Empire Club gave another luncheon, at which Mr. Hawke (who was sitting beside Mr. Sweeny, the Bishop of Toronto) very severely criticized Bishop Dumoulin's utterances. He was interrupted by the chairman and a few of the members, who appeared to think it a sort of "sacrilege" to criticize a bishop or even any previous speaker before the club. Mr. Hawke said :

"Last week the Bishop of Niagara, in speaking upon the political situation in Great Britain, said the suffragettes were a class upon whom rats should be set. I venture to think there is not a man in this room who would dream of turning a rat on a woman who was convicted of murder. When we hear those whose duty it is to be charitable to the weak, and be loving and kind, using language of that sort about the political situation, it just illustrates how easy it may be to talk with authority, but absolutely without knowledge.

"The Bishop also said that the Socialist Laborites were the rudest, roughest and most ruthless gang that could possibly be collected. He said they were the most disreputable of all tyrants. All I can say in answer to that is, that it ill becomes one who is supposed to follow in the footsteps of the Holy Nazarene. He evidently does not understand the lesson which history teaches us. If he did he would know that the political prosperity which is enjoyed in Great Britain is the result of subjects being placed before the judgment of the people.

"Mr. Arthur Balfour will tell the Bishop of Niagara that the Labor party in the House of Commons are as good a crowd as are to be found in that assembly."

Mr. Hawke was a long way from being unjust when he told the bishop that, instead of ignorantly criticizing statesmen and reformers, he would do better to occupy himself in attempts to cure the disputes in his own church.

The incident is noteworthy as showing that, though the preaching class still maintain their attitude of moral superiority and class dominance, their coarse and brutal attacks are finding sensible and courageous men ready to combat them.

"MORAL REFORM" IN CANADA.

A very interesting statement was issued a short time ago by one of the Toronto newspapers of the various agencies in

operation for securing what is termed "moral and religious reform" in Canada, but which might more aptly be described as "adding to the power and emoluments of the preachers by restricting the liberties of the community at large." Many of our readers will be enlightened when they read a summary of this statement, which is particularly significant when we note that not a single organization is at present in active operation to oppose the inquisitorial legislation gradually being imposed upon the country at the behest of these bodies by a pliable and subservient Government and Legislature.

The one unanswerable comment upon all the arguments used to bolster up the restrictive laws is this : that the whole round of the alleged vices and crimes which it is proposed to suppress has developed in spite of, and sometimes with the connivance and aid of, the very religious agency which it is now proposed to strengthen in order to abolish them.

Even if preachers were not known to be fully as immoral as any other class, many cases have occurred which prove the fact that churches never scruple to lease their property to the worst classes. This is as true in Toronto as in New York, in both of which cities the church corporations have always been reckoned as among the harshest and most niggardly house owners. To expect that such a class should ever do anything involving any sacrifice in a serious effort to improve the moral and social conditions of the masses would be to expect the tiger to change its stripes.

THE DOMINION ALLIANCE.

This is the first body named, and it is an organization that aims at the complete abolition of the use of and all forms of traffic in alcoholic beverages. With this object, the Alliance last year spent \$38,000, and demands \$45,000 for next year.

Of course, it will be understood that the great bulk of its income goes into the pockets of its few preacher-officials, its office staff, and the pious lawyers who give it legal advice. This is shown by the report made of the disposal of \$5,178.38 given to the Alliance some two years ago by the Ontario Government :

A. E. O'Meara, Sec. Lord's Day All., legal services	\$300 00
Ontario Lord's Day Alliance (Appeal to Privy Council)	500 00
Barwick, Aylesworth & Co. do. do.	750 00

Rev J. Shearer, Sec. Lord's Day Alliance	243 61
S. H. Blake, Counsel Lord's Day Alliance	368 52
J. A. Patterson, solicitor Lord's Day Alliance	2,917 18
Kerr, Davidson & Paterson, solicitors Lord's Day Alliance..	99 07

\$5,178 38

The headquarters of the Alliance are in Toronto, where it maintains a staff of nine officers and a dozen clerks, the latter number being increased, it is said, to about fifty in the winter months, when its utmost energy has to be expended in lobbying legislators and forcing the Government to pass the more restrictive laws needed to "abolish the bar-room, the treating system, and drinking in clubs, and generally to harass hotel-keepers so as to curtail their business."

The value of the work of this body of lawyers and parsons is illustrated in the case of Toronto, where, in accordance with its demands, forty licensed hotels were closed last year, the chief ground of this action being that in the down-town districts the hotels were so crowded as to be a menace to public morality. In the end, however, by means of transfers and sales of existing licenses, the most objectionable of the closed hotels have been re-opened, and the evil, if it really existed, is as great as ever. The net result is, that a few independent men have been forced out of business and the value of houses owned by brewers and distillers has been vastly increased.



THE OBJECT—TO CHRISTIANIZE CANADA.

"Birds of a feather flock together," and in the same Confederation Life Building in which are the Alliance offices we find housed the Presbyterian Reform and the Methodist Temperance Reform Associations. The notorious Dr. Shearer runs the former with a staff of several clerks, and Dr. Chown the latter with three men and three women clerks.

Although these are separate organizations, the object of all of them is the same—to worry everybody who opposes clerical domination. The reason they exist as separate bodies is the fact that it is possible to raise more money by appealing to each sect through its own officers. Dr. Chown states the object of his society thus :

"To Christianize the laws, the institutions, and the social relations of the people throughout Canada, Bermuda and Newfoundland."

It is evident from this that these clerical reformers look on Canada as a Pagan country, and possibly they are justified. Nothing is more certain than that ancient Roman Christianity was a corrupt form of the Paganism current in the later Empire, which in turn was simply the native European Paganism modified and corrupted by the rites and ceremonies introduced by a political priesthood from Babylon and the East. The Romish Church has preserved the Pagan cult almost in its entirety. But modern Christianity, along with the modifications and schisms produced by the adoption of the fierce and bigoted Hebrew Scriptures, proves also the survival of the Scandinavian and Gothic Paganism. Our week-days, Easter, Yule-tide, and other festivals, are all of Pagan origin ; and it may be truly said that the dogmatism and deviltry of our day, which so many of the more humane preachers are trying to get rid of, are almost the sole survivals of " true Christianity."

But we are afflicted with many of the worst effects of the Christian teachings, and if these men are successful we shall be troubled with many more.

And perhaps it is as well this should be so. The Anglo-Saxon seems to be so leaden that he requires a good kick to wake him up. When a few people are arrested by prying policemen for having a bottle of whisky or a copy of Byron in their houses, possibly even Christians will begin to feel that " morality " has been carried too far, and has been purchased by the sacrifice of all that can make true morality of any value or even possible.

—♦♦— " TORONTO THE GOOD."

Still in the same building are the offices of the Lord's Day Alliance, in charge of Dr. T. A. Moore and a regular staff of four clerks, occasionally largely increased. This is the organization which has made itself notorious by its waspish persecution of restaurant-keepers for selling cigars and ice-cream to men and women and sugarsticks to children on Sunday. It is somewhat reassuring to know that on appeal a superior court has reversed the magistrate's conviction in several cases of this sort, and that in consequence in several later cases the prosecutions have been abandoned. There seems to be ground for hoping, indeed, that even if harsher laws are enacted, magistrates generally will interpret them in a liberal and common-

sense way, and refuse to lend themselves to the inquisitorial methods of the Alliance.

The newspaper editor remarks that there is little danger that "Toronto the Good" will ever become a misnomer while these moral reform agencies keep up their work. There is here a very smug assumption that our city is so noticeably better than any other that the title is justified. We may say that this Pharisaical idea is so far from the fact, that the very existence of these moral and religious reform agencies is positive evidence of its falsity. The expression of the idea only proves the rusticity of the Toronto daily paper editor.

DR. THOMSON'S REPLY TO EDISON.

The reply to Edison given to an interviewer by Dr. Thomson, which appeared in our November issue, is a remarkable effort. It proves conclusively that a clever specialist may be so obsessed by prejudices and so disqualified by a lack of broad studies, as to be incompetent to give a rational and impartial judgment even in his own special branch of study.

Dr. Thomson began by asserting the incompetence of Mr. Edison to give an opinion on the human brain; and his proof was that Edison had unscientifically described the brain as a single organ, whereas the doctor says there are, in fact, two brains. In the most favorable view, such a contention only amounts to a verbal quibble, and would disqualify the doctor himself, for throughout the interview he uses the term "the brain," and his great book bears the title "The Brain and Personality."

As a matter of fact, however, there is really but one brain. What gives some sort of color to the statement that there are two brains is the fact that, in the main, the right half of the brain is connected with the muscular system on the left side of the body, and the reverse. Thus, an injury to a certain part of the right side of the brain may cause a loss of power in, say, the left thumb or the left foot.

These facts are so well ascertained, and the regions of the brain have been so accurately mapped out, that during recent years hundreds of operations have been performed upon the brain substance after a portion of the skull has been removed, the exact location of the injury in the brain having been indicated by a loss of power in some other part of the body.

To say there are two brains is equivalent to saying there are two bodies. There are, too, many parts of the brain which have not the dual character possessed by the cortex, such as the pineal gland, the medulla oblongata, etc.

Dr. Thomson's cry of "Let the cobbler stick to his last!" would disqualify many of our greatest thinkers and philosophers. It is only an echo of the theologians' trade union cry.

DEMONSTRATING THE EXISTENCE OF A SOUL.

Dr. Thomson commits so many of the commonest logical errors that one can hardly believe he has ever before engaged in serious discussion. He makes use of the oft-exploded argument from numbers, as if he had never heard of its being used to bolster up every fallacy exposed by modern science. He has evidently never come across the late R. A. Proctor's dictum, that "the more people you can find who accept any belief the more likely is that belief to be false."

The belief in immortality is like many other notions which originated in the infancy of the race: it is founded upon very limited experiences and supported by a very crude reasoning power. To cast ridicule upon "a minority of men" who now adopt a saner view of life and death shows that Dr. Thomson is neither a true scientist nor a rational philosopher.

Dr. Thomson might have been warned instead of being encouraged by the approval of his legal friends. If anything is certain it is that lawyers generally are less inclined to be impartial and broad-minded than doctors. One lawyer, he tells us, wrote to say that the doctor "had clearly demonstrated the existence of a soul!" In face of the fact that Dr. Thomson himself had no such idea, saying, indeed, that the term "soul" was too vague for his purpose, the lawyer's letter might well have caused him to doubt his own judgment.

That a judge of the Court of Appeal should conclude that the doctor's book "had established the fact" that the brain is only "the instrument of an invisible Personality independent of the instrument," seems to us to prove the need of a higher Court of Appeal than the court in which this judge sits.

Whether or not the brain and the nervous system develop as they mature, and by means solely of the interaction between their inherited powers and those of their environment, this at least is certain, that Dr. Thomson is perfectly well aware that

he has demonstrated the existence of neither a soul nor a Personality independent of the brain. We have simply and solely his opinion that, back of the powers manifested by the brain and the nervous system, there is a Personality which teaches the brain and directs its workings. It is a sort of Creation Story on an individual scale, and the inevitable and insistent questions that arise from it, and which demand consideration before "proof" can be even hinted at, are not even mentioned by the doctor.

TWO GUESSES—"GOD" AND "SOUL."

The introduction of a Personality in the development of the human mentality involves us in just the same difficulties as those involved in the Creation Story. Where did the Personality reside before it entered a man's head? or does it reside inside or outside of the body? If outside, where? what is its point d'appui? and what are its means of communication? If inside, how can you distinguish between the actions of a man and those of his Personality? And after a multitude of other unanswerable posers we come to the final one, What do you really know about this Personality? The answer is the same as in the case of Creation: We see certain phenomena, but beyond them we can only guess or speculate; and even if we explain their mode of action on rational and materialistic grounds, we are still as far as ever from comprehending their ultimate cause or origin or meaning.

Dr. Thomson's guess of a Personality to explain the origin of mind is precisely the same in effect as that of the priest's guess of a god to explain the origin of the universe: it begets far greater difficulties than those it is invented to remove.

In giving an outline of the development of a child's mind, Dr. Thomson's Personality converts what might have been an instructive exposition into a grotesque caricature of science.

Not one particle of evidence is produced to validate the idea that any Personality or soul either teaches the brain or—using the cant phrases—"uses it as an instrument" or "plays upon it as a musician upon a piano," after it is shaped.

Of a human Personality beyond the manifested powers of his material body, as of any God beyond the phenomena of Nature, we know absolutely nothing, and can make only the wildest and most grotesquely impossible guesses.

WHAT IS THE HUMAN "PERSONALITY?"

What is a man's Personality? It is generally understood to be the sum of his constituent personal characteristics, and, as these depend upon his physical as well as his mental development, it seems absurd to contend that "Von Helmholtz" was wholly in the left side of the brain and nowhere else."

Indeed, it is clear that Dr. Thomson himself does not really believe that his Personality is the man himself, for in describing a case of lapse of memory he says :

" Gradually the mind begins to trace . . . He finds it tucked away in an alcove, where *he* has tucked it, where *his* Personality has filed it away, using the brain as an instrument."

Here the Man and his Personality are two separate individuals playing a game of hide-and-seek.

Dr. Thomson tells us that the Personality teaches the brain. Can he tell us at what training-school or etherial university it matriculated? Does it possess more knowledge than the brain can absorb at any time?

So far as we can understand, the only teachers of the brain are the natural sense-organs of man, the sensations or impressions received by which from either external or internal phenomena are transmitted by the nerves to the brain, to be recorded in its substance, transmuted into ideas, correlated and compared with other similar records received previously or subsequently, and to be acted upon at once or stored away with more or less intensity according to its importance and the consequent mental concentration caused by it.

That there is anything more than a process of this kind in the building up of a human brain, or that a man's Personality is anything more than the varied characteristics produced in the process, is a speculation of the flimsiest sort, necessitated only by a desire to keep in touch with ancient theories.

HOW AN INFANT'S BRAIN IS DEVELOPED.

How does Dr. Thomson know that a baby's Personality "wants to communicate with others?" Does it cause the baby to kick? If so, does it not sometimes cause the baby to kick even before birth? With whom does it wish to communicate in such a case? The whole idea is pure invention.

The development of an infant's mentality is a subject the

investigation of which is within the capacity of any ordinarily intelligent observer as fully as it is within that of the ordinary doctor. We know that "at birth the brain [the child] makes no effort to communicate by speech"—or by flashes of the eye or movements of the hands. After birth, however, sometimes before, muscular motions are set up, and as the child grows these become stronger, and gradually every part of the body becomes more developed, the brain and nerves *pari passu* with the muscular system.

These are matters of common observation, as is also the further fact that if a child is neglected or badly trained by its parents and other teachers, no Personality appears to be able to remedy the damage done or to "teach the brain," if not the body.

Then, as the child develops, the brain, as the great regulating and controlling centre, records every impression received by the different organs, the responses required, and connecting links; and these, by repetition, become the basis of habits and prejudices, often so deeply rooted that recalling a word or a color or smell will inevitably revive a sentiment that warps the whole mentality. Throughout we can trace the chain of cause and effect as outwardly manifested, and though finally the details are as invisible as they are in a chemical reaction, they are no less certain and definite. It is a similar case to that in which Laplace answered Napoleon's query: "The Nebular Hypothesis has no place for a God." Any rational psychology has no room for a Personality separate from man's body.



IMMORTALITY.

Taking a broad view of the whole discussion, we think we are justified in asserting that up to the present time there has not been produced one iota of anything like valid evidence to support the ideas put forward by Dr. Thomson. If we say

"The cloud-capt towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like the baseless fabric of a vision,
Leave not a rack behind!"

what possible reason can there be—beyond his own ignorance and vanity—for imagining that man's slight mental superiority to ants, beavers, cats, dogs, and other so-called brutes

entitles him to an immortality impossible to every other form of existence? For, if we accept the ancient axiom, "What has a beginning must have an end"—which is only another way of saying that you cannot have eternity with one end cut off—then the fact that man has a clearly-defined beginning, mentally as well as physically, should settle the matter.

If, too, we accept the principles of universal law and that all phenomena are inextricably combined in one unbroken chain of cause and effect, there can be no room for personal immortality any more than there is for the immortality of cobble-stones or lightning-flashes. Universal change is the inevitable fate of every conceivable entity, and immortality necessarily vanishes as an idle dream.

BELIEF IN IMMORTALITY NOT GENERIC.

On the lowest ground of common or universal belief, even, the dogma of immortality cannot be defended. To say that it is generic is to belie common experience. We deny that the mass of mankind have any substantial belief in immortality. The evidence of the Old Testament is decidedly against the idea, both negatively and positively—

"I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other: yea, they have all one breath, so that a man hath no pre-eminence over a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth? Wherefore I perceive that there is nothing better than that a man should rejoice in his own works, for that is his portion; for who shall bring him to see what shall be after him?"

It may be taken as certain that the theology and morality of the Bible are fairly representative of those of the fierce and quarrelsome peoples that lived in the lands lying between the Euxine and the Persian Gulf, the Mediterranean and the Caspian Seas before the Christian era,—at all events, more accurately than they represent those of the mass of the Christians of to-day. And there is little about immortality in the older

part of the Bible, whatever comfort may be got out of Sheol, Hades, or Abraham's Bosom.

In the New Testament things are different. Eternal life, to use an ordinary expression, becomes "as common as ditch-water." But, though this might flatter the poor intellectual degenerates who accepted the promises of the first Christian missionaries, it could no more be held to represent the ideas of the great Greco-Roman world than Mother Eddyism could be held to represent the intellectual life of Christendom. Yet is the Prayer-book constrained to admit the dogma to be but a "hope," if a "sure and certain" one !

Even in Egypt—perhaps the chief birth-place of the immortality idea—immortality was rather for the rich and powerful, who could afford costly sarcophagi and embalmment, than for the slaves and peasants, whose souls, not finding their bodies intact, would inevitably be lost.

But in the Greco-Roman world there was a clear boundary between human mortality and divine immortality. Only the gods were immortal, though some of the Emperors were deified and others (not without objections) ordered themselves to be worshipped as gods.

That the whole subject of deity and immortality should for hundreds of years have been discussed pro and con by many of the keenest intellects of Greece and Rome is sufficient to prove its non-generic character. Plato calls immortality "a pleasing hope." Socrates, like Paine, was unjustly called an Atheist, not because he denied or even doubted the existence of a god, but because he opposed the orthodox teaching. His being called an Atheist only serves to demonstrate the fact that in those days there were Atheists, whose existence proves that the belief in deity is not generic, and immortality is the one essential of deity, however many gods have died.

THE SPEECH CENTRE, CONSCIOUSNESS, AND PERSONALITY.

Dr. Thomson's description of the death of Helmholtz is a remarkable one. Two strokes of apoplexy were necessary. The first struck the right half of the brain, but did not touch Helmholtz, who was wholly in the left half; the second struck the left half and killed him. Who was killed? Why, Von Helmholtz, who apparently resided in the Centre of Speech and Consciousness.

If this means anything, it means that the immortal Personality of Von Helmholtz was killed by a stroke of apoplexy.

It means also, if it means anything, that a half-paralyzed man is as good mentally as a man possessing all his faculties in good working order. We know such a condition of things is often recorded of very aged or dying men, but every careful observer knows that it is simply untrue. As science, it is grotesque nonsense.

Let us ask : If the Speech Centre is developed in the left half of the brain in right-handed persons, what faculty develops in the corresponding portion of the right lobe? Is it not likely that all the centres in the two lobes of the brain are unequally developed, corresponding with the unequal development of the muscular and nervous systems?

One of the most comical of Dr. Thomson's stories is that regarding Admiral Togo's message to the Emperor of Japan, in which the Admiral attributed the Tshushima victory to the virtues of the Emperor's ancestors. How any sane man can imagine that a piece of court flattery demonstrates a national belief in immortality passes comprehension.

If disbelief in immortality is "abnormal, even pathological," then we may hope that Dr. Thomson will soon discover the infidel bacillus, and give us a universal system of inoculation for unbelief. Perhaps that is a trade union aspect of the case he has in view. It would mean heavy fees for the doctors and increased revenues for the preachers, but how would they procure enough anti-infidel lymph to inoculate all the Chinese, Hindoos, Japanese, and other heathen to whom the missionaries are now carrying the message of "eternal life?" Is not this latter business rather like carrying coals to Newcastle if the heathen already believe in immortality?



TORONTO CATHOLIC PRIESTS ANSWER PROTESTANT QUESTIONS.

For some weeks the priests of St. Paul's Church, Toronto, have been holding services at which they have undertaken to answer questions put to them by persons in the congregation. The same sort of thing was carried on in Philadelphia some few years ago, at which our friend Sam Jones tried to get in a few words with but scant success. Catholic priests are far too canny and slippery to enter such a scheme with any risk of failure, and no doubt most of the questions are put by con-

federates in order to afford a basis for favorable expositions of Catholic doctrine. A couple of answers will suffice to show the scope of the little show :

“The Pope is not worshipped in the Catholic Church. We worship only God in three divine persons.”

“The Roman Catholic Church was founded by Christ himself, and he gave that organization authority to promulgate his teachings. To reject the Church is to reject Jesus Christ. To turn your back on the teachings of that Church is to repudiate Christ himself. It is his own society. On the other hand, there is not one Protestant church that can say : ‘I am his society, his organization. I have my authority direct from Christ’s own lips.’ There is not one among the non-Catholic churches who dare say that ! ”

It is pretty evident that the latter-day Christian priests are not very unlike those of the early days when Paul, Pappias, Eusebius and Origen seemed to think perjury and forgery for the glory of God—and the Church—to rank among the chief Christian virtues.



THE EPISCOPAL CHURCH ADOPTS “FAITH CURE.”

Wesley is said to have remarked that he saw no reason why the Devil should have all the good tunes ; and following the same style of thought, the Episcopalians have decided that there is no good reason why Christian Scientists and Faith Curists should have a monopoly of the eminently Christian method of curing disease by prayer. At the Episcopal Convention just held at Cincinnati the matter was discussed and referred to a committee, whose report was adopted, containing this paragraph :

“In view of the widespread desire and earnest longing for some recognition of the possibility of a healing of the sick through the power of prayer with symbolic anointing, manifested by Bishop, presbytery and laymen of the church, and in view of the very general seeking after divine healings by faith cure people, Christian Scientists, followers of spiritual healing and others, it seems eminently fitting that a suitable, proper and wisely prepared office for the unction of the sick should be put forth by the church on the lines of scriptural and Catholic usage avoiding any appearance of a sacrament preceding death.”

A majority of the clergymen were strongly in favor of the

proposal, one named Taylor describing faith healing as "a precious jewel which the church had cast away and a woman had picked up." Dr. Waterman, of Hanover, N.H., said :

"If the Lord Jesus Christ did heal the sick in a manner which I may describe as supernatural, he can do the same in the twentieth century. If men allow themselves to be prevented from asking God for a miracle, then Almighty God is not likely to grant it to them. Modern medical science has its place, but when its limits have been reached the limits of the power of God have not been reached."

Among the attendants at the Convention was J. Pierpont Morgan, who seems to know how to worship both God and Mammon, but whose common sense would not stand the stuff issued by the preachers. He left the Convention in a passion when the motion to appoint a committee was passed by the House of Bishops. Asked what he thought of it, he replied :

"I think it is the most disgusting affair I ever listened to. I have heard more absurd statements from that platform than I ever heard before. Now I'm going home where at least I will not have them shouted into my ears."

We have no doubt, however, that if the Episcopalists lose Morgan's money, they will easily make up for it by their earnings from the new suckers the faith cure business will enable them to victimize.

DEATH OF MRS. EDDY.

At the age of 89 years, Mrs. Eddy, the greatest millionaire faker of our times, the head of the Christian Science organization, died at her house in Boston, Mass., on Dec. 4th, after ten days' sickness from pneumonia, her decease being assisted by no medical attendants. As Mrs. Eddy was not attended by any regular medical practitioner, we presume her followers will have substantial evidence [negative] that she did not die from any disease, and perhaps that she is not dead at all, though her body has disappeared. What religious fanatics will believe it is impossible to even guess at ; so we may be prepared for the best. What seems clear is this—that the number of gullees is so large that a successor to the dead leader will have an easy job.

PSYCHOLOGICAL BASIS OF SUPERSTITION.

—:O:—
 BY AUSTIN BIERBOWER, CHICAGO, ILL.
 —:O:—

MEN are misled in many opinions by an ignorance of their mental workings. With a little psychological knowledge they would know how easy it is to mistake impressions. We take common occurrences for matters of importance, and give a meaning to phenomena that makes them "mysterious" or "sacred." The student of mental philosophy is rarely deceived in this way; and he wonders at the credulity of the average man. But it requires, not a smattering of philosophy, but a profound study of it, to ward off unfounded inferences. Wealthy persons, society leaders and religious enthusiasts have notions which, in their inexperience in thought, they think well founded; and they hoard a lot of "principles" which these give.

Nearly all superstitions are of this origin. People take for divine truths what are only common errors. The mind is too subtle for the average man to follow in its processes, and is seldom understood. Had we a better knowledge of its operations we should see why it mistakes so many things. It is hard to separate unwarranted impressions from valid ones. Half that seems true is without evidence; but the seeming must be explained. The student of the mind knows how such seeming is produced, and so rejects much that ordinary men accept. One who would infer anything from mental operations must look well into them.

Thus many think they have evidence of spiritual things when they merely observe a common abstruse process. "Spirituality" is generally a mistaken process. People have been taught about such a thing, and on getting certain impressions think such impressions confirm what they are taught. Men apprehend what they call higher truths when there is only a commonplace working of the mind. What is little understood is often called "sacred." The psychologist traces the mental workings by which such inferences are reached; and the operations of the mind which produce them are not exceptional or removed from its lower functions. It requires keen analytic power to trace mental processes; and because men lack this they should not jump blindly to conclusions. We think we have great phenomena when we merely cannot understand our thoughts. Things of which we are ignorant would, if understood, likely be as common as anything known. Much of the "higher" knowledge is only lower delusion. What is not clear is not necessarily great. We cannot get rid of popular illusions till we make our thoughts plain and tell only what we know.

Many think that the world's religions all contain profound truths and great principles of action when they are merely vague rhapsodies. There

is much fulsome praise of the faiths of India and China. Theosophy takes hold of many merely because of its ambiguity. The "Bibles" of the Orient are supposed to be full of great things because they are on abstruse subjects. Readers do not understand them, and so take the half-understood for important. The merest trash, like the Koran, is thus thought to be profound wisdom, and ordinary statements to be deliverances of profundity. The extent to which men are fooled by obscure "spiritual" literature is known to every thinker. Few works on such subjects are worth reading. Though one may interpret any kind of nonsense into important conclusions, and dwell on commonplaces until they assume greatness, truth is not acquired or morals improved in this way. The so-called "spiritual" natures to which these obscure writings appeal are merely weaklings.

It is common to pretend to see in obscure literature important meanings, when the mind is merely muddled. If one has a great thought he can express it, or, if not, the reader cannot get it. There is a tendency in modern writing to tell a thing vaguely and make the reader guess the sense. In such sense one rarely gets what the author intends, who often has no thought at all. It is a common illusion to think one gets some truth when he does not understand a sentence. People may be set to thinking by obscurity and pretend to have truth when they are merely puzzled. Something ambiguous is taken for a thought, and one applies the half-seen meaning to his spiritual, mental or physical need. He tells what he thinks he has learned when he can neither express it clearly nor put it to use, being deluded both as to his perceptions and its benefits.

For example, thoughtless enunciations about mind, matter, or "malignant magnetism" are made by Christian Science, when nothing whatever is clear in such expressions. Because men do not understand them they think there is great meaning in them. Any student of psychology, however, knowing how easily inferences are drawn from the workings of the mind, recognizes that one may think he knows the truth on such matters when he is only confused. The philosophy of Christian Science is not worth anything to one who can think profoundly or critically, but is superficial nonsense. The cures alleged for it are without evidence. People believe them because they cannot interpret the movements of the mind or the feelings. The body may seem cured when no effect whatever is produced. Mistakes about health are easy. Few can interpret the symptoms of disease. Even doctors cannot always say what is the matter with a patient, if they rely on what the patient says he feels. Men describe ailments which they have not and cures which they have not. The Dowieite and Mormon "cures," which are as numerous as those of Christian Science, are thought beneath consideration by psychologists. One can rarely tell what effect an application has. He may easily believe he is being healed

or "helped;" and the testimony given to prove it is so uncertain that one can put no reliance on it. Hundreds say they have been healed by words, motions or relics when these have had no influence whatever.

To avoid such illusions we must think with scientific accuracy and use evidence with discrimination. To distinguish between valid and invalid reasonings is important. Not one in a hundred thinks logically through a long period of data. Men are liable to be deceived in what they see, and still more in what they feel. In drawing conclusions there is need of great care. All-round thinking is the best remedy for superstition. We think too much on false assumptions and take perceptions or feelings for what they are not. Few who can think in some degree can think with accuracy.

Nothing on the borderland between the known and the unknown, or between the clear and the obscure, is the subject of knowledge. There are many things, and some important ones, of which we know little. We should merely hold such as doubtful, which may or may not be cleared up in the future. Meantime we should not take them as truths, much less as "higher" truths, or guide our life by them. Our only knowledge is of what is clear. While the obscure may be important, and while it is a misfortune not to know it, still we must be content with not knowing it. Though we can think about it, it is only thinking about the unknown.

WHY CHURCH PROPERTY SHOULD BE TAXED.

—:O:—
BY A. CORN, SR., STRATFORD.

—:O:—
ADAM SMITH lays it down as a sound proposition, "that the subjects of every state ought to contribute towards the support of its government as nearly as possible in proportion to their respective abilities. The expense of government to the individuals of a great nation is like the expense of management to the joint tenants of a great estate, who are obliged to contribute in proportion to their respective interests in the estate."

If the clergy contributed toward the support of the government in proportion to their respective abilities, or the church in proportion to its interests, the burden of taxation in every town and city would be much lighter than it is to-day. That every government has the right to exact contributions for its support from all its subjects is a sound proposition admitted by all right-thinking people. The object of taxation is in general to provide the state with an adequate revenue to carry on the expense of government.

Whatever basis of taxation be adopted the elementary principle of justice should be considered in all cases. If it is just to tax the merchant, the

manufacturer, the mechanic, the lawyer, the doctor and the laborer, then why not tax the preacher and the church? Taxes ought to be levied so as to involve equality of sacrifice on the part of the contributors. This is the ideal of taxation advocated by Mill and Fawcett. "It means the apportioning the contribution of each person toward the expense of government so that he shall feel neither more nor less inconvenience from his share of the payment than any other person experiences from his." It is also to be observed that the principle of equality of sacrifice regards the payment of taxes as a duty imposed on the subjects of a state independently of the advantages derived individually from the expenditure of the amount levied.

In the early days of the church it might have been considered just and proper to exempt it from taxation. We are aware that the church has a great leverage, and that it has been immensely benefited by special privileges granted by weak-kneed governments, that no responsible government or prime minister would dare to grant to-day. And as the right of the church or the clergy to these privileges has not been called in question for centuries, except in isolated cases, they have the idea that exemption of the church property and themselves from taxation is a God-given right that no government dare interfere with, for fear of invoking the divine wrath. That is about the position they assume. Such an assumption might have obtained in the earlier days of the church, when fanatical zeal, rather than argument, was in evidence; but to-day in this work-a-day world the majority of the people are becoming more practical and far less fanatical.

Enjoying the best sites in our principal thoroughfares, and in many cases utilizing hundreds of feet of the best properties in the towns and cities, to have a huge lawn in connection with the church, why should they not contribute their share of the burden of taxation, just as any other of our citizens who are in receipt of benefits at the hands of the State?

First, the church is in a position to-day to pay its way, and to pay its just share of taxes, and should be exempt no longer. If it is here to fill a high and lofty mission, its first thought should be to insist upon paying its just share of taxes.

Second, the church enjoys all the advantages of location, fire protection, police protection; in short, all that its neighbors enjoy, who have to pay for everything, yet the church pays for nothing.

Third, the churches are nearly all wealthy to-day, and pay their pastors large salaries which are also exempt from taxation; then why should they not be compelled to contribute to the general taxation fund of the state?

Fourth, it is no argument to say that it is like taking money out of one pocket and putting it in another, to ask the church to pay taxes because the general public support it. This is not so, as out of a population of near

90,000,000 in the United States, according to the latest church census there were of all denominations only 55,000,000 church goers. Here we have over 30,000,000 without any church connections whatever.

Fifth, all great economic writers hold that taxation without representation is a rank injustice : equally unjust, then, must be the clergy's representation without taxation.

Sixth, they claim and exercise their franchise and whatever little influence they possess on all matters pertaining to the state, without the payment of one cent of an income tax, or any tax. They desire the reformation or regeneration of the world on lines laid down by themselves. It's time for a change !

What reasonable argument can be advanced to show why the church and clergy should be exempt ? They have blocked the wheels of progress and have been a dead load on the world ever since they began to burn each other at the stake.

HIS TENDER MERCIES.

—:O:—
BY JOSEPH BRYCE, IN LONDON "FREETHINKER."
—:O:—

WHEN the little darling four-year-old who has been the light and joy of a happy household, with his dimpled cheeks and laughing eyes, is suddenly cut off by some fell disease, and his beautiful child's form is stilled in death ; when his fond parents are prostrated with grief at their irreparable loss, conscious of an aching void in the heart that can never be filled ; when the dismal hearse bears his lifeless little body to the cold, cold tomb, leaving the home that once thrilled with joyous animation at the sound of his laughter in darkness and despair. Write me down *Atheist*.

When the young man in his teens of whom his parents expected great things, on whose education they had expended the savings of years, is slowly wasting away before their eyes, shortly to be laid in a consumptive's grave ; when the promise of the life that now is has been falsified and the promise of that which is to come has failed to give hope ; when the morning of life has been overcast by the threatening clouds of death, and an unspeakable numbness takes possession of the soul of those who will witness the last flicker of life's candle Write me down *Atheist*.

When the father of a young family is stricken down in his prime and finds life slipping from his grasp ; when his partner in matrimony is left to fight life's battle alone without his aid and sympathy ; when the children are prematurely thrown into the struggle for existence, to be the bread-winners for a widowed mother ; when their rosy prospects for the future are changed

to a darkened horizon of foreboding trouble ; when the playtime of their life is suddenly cut short by the stress of immediate needs Write me down *Atheist*.

When the homeward-bound vessel after many months' absence is nearing the port where the sailor's wife is affectionately awaiting his return,—when in sight of the shore in a sudden squall she goes down with all hands lost to the bottom of the sea ; when the sailor with his thoughts toward her who has been his guiding star under foreign skies is engulfed in the angry waters ; when the lass whom he courted and wed mourns the bitter cruelty of the sea ; when their children, who at eventide have prayed to him who they have been taught holds the waters in the hollow of his hands for their daddy's safe return, and the only answer to their prayers is that they shall never see his face again ; when joy at the sailor's return is changed to unutterable grief at his loss Write me down *Atheist*.

When a colliery district is suddenly panic-stricken at the report of an explosion, and indescribable scene of confusion and sorrow and grief is witnessed at the pit's mouth ; when hundreds of men are entombed in a burning mine with little hope of escape, and wives with sorrowful hearts are tearfully awaiting tidings of their husbands, mothers searching for their sons, and sisters for their brothers ; when human lives are risked and lost in noble efforts to save them from a fearful fate, and when the heroic efforts at rescue are only rewarded by the recovery of charred and lifeless bodies, to be mournfully gazed upon by eyes bedimmed with tears ; when whole families are practically wiped out of existence, and nearly every house is a house of mourning ; when the women-folk are left to face the long years of a saddened life alone Write me down *Atheist*.

When the volcano after a long period of inactivity suddenly shows signs of life and belches forth mountains of molten lava, devastating the country for miles around ; when the heavens become darkened with the smoke of its vomiting, and the surrounding earth a sheet of liquid fire ; when the inhabitants of the peaceful valley at the mountain's base are compelled to fly like hunted animals for their lives ; when little children at their play, appalled at the awful spectacle of hell let loose, huddle together in sympathy for mutual protection, and are burnt to death by the falling fiery lava ; when the sucking babe is killed at its mother's breast, and the only son in his father's arms ; when heaven shows no pity, and their miserable plight is beyond human aid Write me down *Atheist*.

When the thunderstorm bursts with ominous fury, and the rain descends in torrents ; when the lightning flashes with startling brilliancy, and the electric fluid plays havoc with property and with life ; when the church steeple is levelled to the ground, and subjected to the same humiliating treatment as the factory chimney ; when the elements in their diabolical

play make a target of the house of God, and play battledore and shuttlecock with human dwellings ; when man and beast may at any moment be shrivelled to a heap of ashes, and the venerable oak be rent in twain ; when the cosmic forces are blind to human feeling and ethical demands, and account a man's life as of no more value than a sparrow's. Write me down *Atheist*.

When the dreaded earthquake with cannibal ferocity swallows thousands of human beings at one gulp, mercilessly crushing in its capacious jaws the quivering bodies of its shrieking victims ; when frantic with terror they are quickly doomed to a horrible death—buried alive without warning and without ceremony ; when those who escape with life survive only to go raving mad with fright at the shock and the scene of the terrible destruction and desolation around them ; when humanity stands aghast at the awful wreckage and loss of life, and the sky looks serenely down on the scene of havoc as if nothing had happened. Write me down *Atheist*.

When the Scriptures bear witness that no man hath seen God at any time, and none knoweth of his whereabouts nor hath any evidence of his existence ; when prayer in all ages has been a farce, and sacrifice and worship has been wasted effort ; when faith in heaven's good intentions has been a delusion, and reliance on God's help has been a snare ; when man has been left to work out his own intellectual and social salvation ; when the God-idea has ever been like a millstone round his neck, hindering his development and his progress. Write me down in large capital letters ATHEIST.

AN OPEN LETTER TO EVE, LATE OF THE GARDEN OF EDEN.

LONDON, England, 1910.

MY DEAR RELATIVE,—An ancient book tells me that you were the first woman and the mother of humanity. If this be so, you are, necessarily, our first female blood-relation. In fact, you are a relation of my own—true, a most distant one ; but still a relation. The fountain of my far-off filial affection is stirred to its profoundest depths and I cannot rest until I have written to you. My affection is not unmixed with admiration. Your “husband” need, however, be under no misapprehension. I am writing, if your biography be accurate, some six thousand summers after your appearance on this earth. I have no portrait which would serve to give me any idea of your loveliness, and Mr. Moses, the gentleman who wrote an account of your life, has, unfortunately, omitted to tell us of your personal

appearance. We could so easily have dispensed with Moses's account of his own funeral for a few salient facts about yourself. Whether you were a blonde or a brunette must ever be a conjecture. Even the color of your eyes is lost in the twilight of history. You must, however, have been divinely fair. The Garden of Eden must have been more delightful because of your presence, the earth brighter where you walked. The flowers were held in your hand or twined in your hair. That you were a most exceptional woman is proved by your starting life at full age. It was, doubtless, unpleasant to commence existence by being carved out of Adam's rib whilst he was sleeping; but you will be glad to hear that subsequent operations under chloroform have been of immense service to your suffering children. I can well believe you were a pattern of the domestic virtues; but, pardon me for remarking, your first attempt at cooking was a failure. You not only cooked trouble for Adam about some "apples," but your most distant relatives are still suffering from the annoyance. Permit me to mention that you were scarcely more successful at dressmaking. All the clothes yourself and Adam wore at first were the close of day and the mantle of night. Even "fig-leaves" are no longer in the fashion. This could scarcely annoy you, for you had no washing to do on Mondays. Nor did you have to sew buttons on your husband's shirts, patch his trousers, get his overcoat out of pawn, or even argue with him concerning a long golden hair on his shirt-front. You had, really, much to be thankful for.

One regret I have, however—that Adam and yourself both got into trouble about the time of the first assizes. I shall not pursue this matter, for it led to your poor partner losing his situation in the Garden. It must have caused you worry and brought on financial embarrassment. Doubtless it accounts for the fact of your never being married to Adam. It is a pity he could never spare the paltry "seven-and-six" for a marriage certificate; because, as a result, the whole human race is illegitimate.

Do not think I am blaming you in any way. It evidently did not shorten Adam's life, for we are told that he lived to the ripe age of nine hundred and thirty years. I only hope that he was not afflicted with gout or rheumatism during his declining centuries. I trust that he was tolerably well; he was intolerably old.

I would have written earlier, but your address is not in any geography I am acquainted with. Kind regards to Adam and the boys. Probably I shall never meet you, but if you will kindly forward your present address to the Editor of this journal I will get counsel's opinion on that "marriage," and see if there is any way of overcoming a grave ethical difficulty.

I am, Madam, yrs.,

—*Freethinker.*

VERDANT GREEN.

The Prodigal Son's Philosophy.

"Mid pleasures and palaces,
 Though we may roam,"
 When the stomach is empty,
 "There's no place like home."

FREETHOUGHT AND ANARCHY.

BY GEORGE ALLEN WHITE.

DOES Freethought lead to Anarchy? A part of the religious press, it will be recalled, seized upon the taking away of President McKinley in 1901 as an excuse for charging Freethought with Anarchy and assassination. Of course the editors were simply men deriving their revenues from the advocacy of that religious system known as Christianity, and were the popular intelligence less than it is, would doubtless have found means of instituting clever and cunning little connections between Freethought and wars, cyclones, earthquakes and dyspepsia, to the very great disadvantage of the former.

Religious publications of this stamp forget that unjustifiable bloodshed has prevailed throughout the world from the earliest times down to the present. A Nature "red in tooth and claw," as Tennyson describes it, has only of late succeeded in ameliorating somewhat the fierceness of her universal hate-principle, and that chiefly as concerns the human race. But even with us horrid atrocities darkened the enjoyment of life for untold centuries long before Atheism, Agnosticism or Anarchy sprang up in the human mind. Civilization, so-called, has now begun to impress its stamp on affairs. But civilization has left us as yet far from perfect.

The mediæval Inquisition, sanctioned by Christian potentates and ecclesiastical dignitaries, sent thousands to death because of mere belief in certain things. Our modern red-ink Anarchism condemns to death only an individual here and there, and on account of his supposedly immoral deeds, not on account of his worthy beliefs. It was cowardly for an ignorant fanatic, who muddily conceived himself oppressed, to shoot a man under pretences of friendship and good-will. How much more cowardly for a conclave of sour-faced bigots, a gang of criminal pseudo-saints, to seize the person of a clean and honorable citizen who did not believe in atrocious falsehoods as they did, tie him hand and foot, and during a period of days, weeks and even months torture the helpless victim, until with a sigh he lapsed into final unconsciousness!

The desire to kill proceeds side by side with ignorance, or rather is the fruitage of it; and ignorance is the handmaiden of religion. When men were in the killing business, away back in barbarous times, religion had a strangle-hold never rivalled in these enlightened days. It is usual to hear from Christian disputants that no race or tribe can be pointed out anywhere whose members have not a well-rooted belief in some supreme being; and although this is not strictly accurate, it is conceded by all that the excep-

tions to the rule are rare and comparatively unimportant. Thus the opponents of Freethought are themselves on record as admitting substantially that the saturnalia of blood invariably accompanying the barbaric state must be placed to the discredit of beings solemnly believing in a god or gods. The tendency of progress is away from the taking of life, and toward respect for the rights of others ; away from superstition and religion—the latter commonly being but civilized superstition—toward Atheism, Agnosticism, Monism, or Pantheism, as the case may be. Never, on the whole, has the predilection to slaughter men in revenge for real or imaginary wrongs been less in evidence than during the last century ; and never has the genius of a people been more irreligious than is the case with us to-day. The most cultivated men in every metropolitan centre here and in Europe are Freethinkers, and unquestionably the time will come when Freethought will number in its ranks a majority of all classes. That time, however, will not arrive until ignorance has been more largely dissipated and the murderous instincts uprooted from man's nature.

The editors seem not to remember that assassinations have characterized all ages since history began to furnish any account of things, but that the militant variety of Anarchy acquired strength not earlier than a decade or two ago. President Carnot of France was the first to expiate—in 1894—at the hands of an assassin the fancied crimes alleged by Anarchists. The vast majority of assassinations have been perpetrated either by religious zealots ; or by those having had religious training and reverencing if not formally practising the religion of their fathers ; or lastly by persons holding to the fundamental of strict belief in the reality of God. Booth, and Guiteau the Y.M.C.A. *habitué*, the slayers of Lincoln and Garfield, are modern instances of this religious bias.

"Moses murdered an Egyptian taskmaster. Jezebel, a king's daughter, was thrown to the dogs. Samuel hewed the captive King Agag in pieces before the Lord. The kings Jehoram and Ahaziah were both assassinated by Jehu ; and God said to Jehu, 'Thou hast done well in executing that which was right in my eyes.'"

"The names of Ravallac, Babington, Fawkes, Jacques Clement, Balthazar Gerard, are sufficient to remind every reader of history that assassination is a familiar practice of Catholic enthusiasts. The underhand methods by which such things can be encouraged 'without scandal' have been proverbial ever since the Society of Jesus was organized. But, to give the devil his due, the Jesuits make no great secret of their general approbation of bloody deeds done in the interests of the church. Mariana, addressing Philip II., plainly takes the ground that magistrates excommunicated by the Pope may properly be assassinated ; and to exclude all doubt of his meaning, selects for especial eulogy the murder of Henry III. by Clement. Has the holy apostolic church altered her maxims since the sixteenth century ? It is her well-known boast that she never changes them.

"King Peter I. of Servia will never insist on the alleged second condition of his acceptance of the crown, namely, that the assassins of his predecessor be exiled. He will promptly withdraw so radical and so unpopular a demand when he reads about the grand religious service at the cathedral in Belgrade Tuesday, in which the venerable head of the church, who conducted 'the stately ceremonial' of thanksgiving in honor of the new dynasty, blessed the assassins and praised their behavior. That this endorsement of their course by the church pleased the conspirators and the murderers of the late king and queen is certain" (Springfield, Mass., *Republican*).

Let us consider present conditions. The mass of Atheists are by no means Anarchists. Nor are all Anarchists Atheists. At a meeting of the Manhattan Liberal Club in New York city shortly after President McKinley's assassination, one of the chief speakers was introduced as a Christian Anarchist. Emerson, Thoreau, and the rest of that theoretically Anarchistic school of thought flourishing in the middle of the nineteenth century, were not Atheists. Then, too, not more than an insignificant fraction of the Anarchists purpose to remedy social conditions by destroying rulers.

"The average Anarchist is the dreamer of a perfect state where all men will live as brothers, where there will be no restraint of law, where there will be perfect individual liberty, where it will be the pleasure of all men to do that which will profit themselves and society, where happiness and bliss will reign" (Philadelphia *American*).

(To be continued.)

Conundrums and Answers.

When is a newspaper like a delicate child? When it appears weekly.
Why is the Fourth of July like an oyster? Because we cannot enjoy it without crackers.

What tree is of the greatest importance in history? The date.

Why does a man's hair turn gray sooner than his mustache? Because it is about twenty-one years older.

Why is Sunday the strongest day in the week? Because it is the only one not a week day.

What is always behind time? The back of the clock.

What melancholy fact is there about a calendar? There is no time when its days are not numbered.

On what day of the year do women talk the least? The shortest day.

Why is music cheaper on Sunday than during the week? Because during the week you get it by the piece, and on Sunday you get it by the choir.

Why is a washerwoman like Saturday? Because she brings in the close (clothes) of the week.

What is it that occurs twice in a moment, and not once in a thousand years? The letter "m."

Why is a watchdog larger by night than by day? Because at night he is let out, and by day he is taken in.

A Magazine of Rational Criticism in Religion, Politics and Science.

Business Mgr. : C. M. ELLIS.

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The thirty-fourth annual congress of the American Secular Union was held at Chicago, the proceedings extending over three days, Dec. 2-4, and being throughout of a most unanimous and enthusiastic character. The following ladies and gentlemen were elected to office :

President—E. P. Peacock, Chicago.

Vice-Presidents—1st, Dr. T. J. Bowles, Muncie, Ind. ; 2nd, Susan H. Wixon, Fall River, Mass. ; 3rd, Frank Hart, Doylestown, Pa. ; 4th, Mrs. Marilla Ricker, Dover, N.H.

Secretary—E. C. Reichwald, Chicago, Ill.

Treasurer—Dr. E. B. Foote, New York City.

The first day's proceedings resulted in a series of resolutions, of which the leading features were :

Determination to maintain the principles of American independence as represented in the complete separation of Church and State.

Entire loyalty to the Nine Demands of Secularism.

The published literature of the Union to be devoted to energetic opposition to the aggressive action of the Roman Catholic prelaty and such Protestant traitors as the "National Reform Association."

Friendly co-operation with all avowed supporters of the Freethought and Free Speech principle, whether nominal Christians or not.

Loyal financial support to the Rationalist and Secular press.

Loyal co-operation with able speakers and lecturers.

Secularists in every State should copy the efficient Secular organizations of Indiana and Ohio.

Gratitude to Secretary Reichwald and President Peacock for their able and zealous work.

Regret for the great loss to the cause in the death of E. M. Macdonald, the late able editor of the New York *Truth Seeker*; and of the late Judge C. B. Waite, once President of the Secular Union, and author of "History of the Christian Religion to the Year 200."

Applauded progress of anti-clericalism in Europe, especially in France.
Congratulated the new Republic of Portugal.

Tribute to Francisco Ferrer, the twentieth century martyr for Rational progress, with thanks to *McClure's Magazine* for its full and impartial exposition of the facts in the case.

Congratulations to Mayor Nathan, of Rome, on his bold and telling rebuke to Papal insolence.

Rejoicing that the ranks of Rationalists and Freethinkers are extending and appealing to them all to combine with those who are fighting for the annihilation of priestcraft and the complete dissolution of the ill-omened union of church and state.

The Treasurer's report showed a surplus of \$216.47.

The case of Mr. Webber, arrested for speaking on Freethought in the streets of Chicago, though he had received from the chief of police a verbal permit (the only kind of permit now given), and who had been fined \$5 and \$6 costs (total \$11) on one charge and \$1 and \$6 costs (total \$7) on another charge, was considered and a committee appointed to watch and act in the case, in which Mr. Reichwald had already given his personal bail-bond for Webber's appearance.

Addresses were given on various subjects by Messrs. P. J. Smith, W. E. Clark, Morton, Whicker, Hougan, A. A. Lyon, Geo. Schilling, and John Maddock.

On Sunday morning the Congress members were welcomed to the Garrick Theatre by the Chicago Rationalist Society, of which Mr. Percy Ward is now the regular lecturer. Mr. Ward gave an address which he began by saying he would make some remarks "concerning our old friend God." Mr. Ward's address was received with immense applause, and was followed by a fine presentation of the Secular position by John E. Rensburg.

Sunday afternoon was spent with the Anthropological Society in the Masonic Temple, the speakers being Mr. Rensburg, Dr. Juliet H. Severance, Mrs. Helen M. Lucas, Dr. Bowles, and Messrs. J. F. Morton, B. Calvert, and Whicker.

In the evening there was a banquet at the Grand Pacific Hotel.

Throughout the report in the *Truth Seeker*, from which these notes have been condensed, we seem to hear the keynote of a vigorous revival of the propaganda of Freethought and Free Speech—a revival that will come not a moment too soon if effective work is to be carried on against the great encroachments recently made by the churches—Protestant and Catholic alike—upon our national and natural liberties. We hope the Committee on Plans will set to work vigorously, and gain the confidence and support of the Freethought world.

MONTREAL PIONEER FREETHOUGHT CLUB.

The following are the minutes of the annual meeting held on Sunday, Dec. 11, 1910, at 407 Metcalfe Avenue, Westmount :

Present—A. Chisholm, C. Stevens, Dr. M. O'B. Ward, B. Marcuse, Mrs. D. McIntosh.

The minutes of the previous meeting were read and confirmed.

The following officers were elected for the ensuing year :

President—A. Chisholm.

Vice-Presidents—B. Marcuse, C. Stevens.

Directors—W. C. Adams, T. J. Griffiths, Joseph Fortier.

Financial Secretary—M. Michaels.

Secretary—Mrs. D. McIntosh, P.O. Box 2277, Montreal, Que.

It was moved by Mr. Stevens and seconded by Mr. Marcuse that the Club expresses its regret at the sudden death of its valued members, Messrs. G. Stuart and Roswell C. Fisher, formerly its President.

Mr. B. Marcuse was instructed to call on the Librarian of the Fraser Institute, of the City of Montreal, and ask him whether he would be willing to receive the library of the Club, on condition that in case the Club ever wanted to get the books back they would be returned. The reason for this action was that at present the books were not used by anybody, and it was a pity that so valuable a library should not be made use of. Mr. Marcuse was also instructed to report as soon as possible to the President and Directors, so that a special meeting could be called and action taken in the matter. After an inspection of the library the meeting was adjourned.

TORONTO SECULAR SOCIETY.

The annual meeting of the Toronto Secular Society was held Saturday, Dec. 3, at 126 Bleecker St., Mr. John Hurst, President, in the chair.

The following officers were elected for the ensuing year :

President—Ch. Faessler.

Secretary-Treasurer—A. Boyd.

Executive Committee—J. Hurst, N. M. Deveau, H. Carter, J. Parchment, J. S. Ellis.

A letter from Chicago regarding a proposal for a lecturer was presented by Mr. Ellis, but no arrangement seemed possible, and the matter was laid over.

In default of any better arrangement, it was agreed by a few members to meet weekly for the purpose of discussing scientific and philosophical questions and for social intercourse. Members desirous of joining should communicate with Mr. Boyd or Mr. Ellis.

A UNIVERSITY PROFESSOR AMONG THE SOCIALISTS.

ON Dec. 5th we had the pleasure of hearing an address by Mr. Kylie, a professor of the Toronto University, before one of the Socialist clubs of Toronto. We may remind our readers that there are many grades of the genus Socialist, some of whom denounce the others in the bitterest of anathemas. The club concerned in this recital is of the extremest sect—the “Whole-Hog-or-Nothingites,” we may term them; and Prof. Kylie, it seems, had agreed to give them an address in which he would give his reasons for dissenting from their views.

Now, it was unfortunate that from the start he should have had to apologize for his own want of knowledge of Socialism, and also for his lack of ability to adequately criticize it from an economic standpoint—this being surely one of the most important of its aspects. Indeed, Prof. Kylie cut rather a pitiable figure standing before an audience of rough-looking men—and a few ladies—and excusing himself for being able to give them nothing better than the “plain views of an average common-sense man” of the difficulties both of the industrial problem and of their socialistic solution.

He thought, in short, there was no need for any attempt at socialistic revolution. The world was getting better. The working classes were better off than they ever had been before. All men were working men, indeed; and there was no sharp dividing line between working men and capitalists. He himself was a wage earner, and when he ceased to be able to do his work he would lose his job. Capital was needed for the world’s work, whether under the present system or under Socialism, and many working men were becoming capitalists by taking up shares in the joint-stock companies, etc., etc.

The great point of difference between the Professor and the Socialists, however, he said, was the fact that they were Materialists, while he believed in God, in the divine government of the world, in immortality, the saints, and the efficacy of the prayers of millions of faithful believers all over the world. The Socialists took, it seemed to him, only a partial and destructive view of things. He advised them to cheer up and try and make the best of things as they are. What troubled him most was the means the Socialists propose for carrying on society when they had the power. He had a scheme of constructive policy of his own, but the time was getting late—

At this point one member interjected, “Give us the Constructive Policy,”—but the black looks and howls of a dozen scowling men would have annihilated the speaker if Will could have been converted into Power.

Then "questions" were in order, and many old-timers were put, with practically no satisfactory reply.

Then "discussion" was permitted, and evidently here was the strong point of the club. The Boss of the club led off with a violence that was phenomenal. He repudiated the insinuation that conditions were improving. Official statistics showed that for a considerable period the increase in cost of living had more than equalled the increase in wages, and working men were practically slaves. No half-measures were of any value. They were determined to have political power, and would use it for the only class worth consideration—the class which produced everything. Three or four other speakers followed, one making a lively hit or two at the lecturer's attribution of capitalistic tendencies to the workmen; and another giving the lecturer's theology an ugly jolt.

The lecturer's final reply was the weakest sort of apology, and we could not help remarking that if of such is the university teaching staff made up, then God help the university students.

The most striking features of the meeting were the way in which the lecturer evaded the problems put to him by the Socialists, and the way in which these latter ignored the questions asked by the lecturer as to their proposed methods of government under Socialism. One of them, indeed, said they would abolish the State altogether; but this Anarchistic madness could hardly have been premeditated. One would think, before we are asked to undertake a revolution, we should be told something of what is intended to be done afterwards.

A STARTLING STATEMENT.

It has been said by those who have investigated the matter carefully that, although at the age of 45 fully 80% of men are established in whatever pursuit they follow and are in receipt of incomes in excess of their expenditure, at the age of 60 it has been found that 95% are dependent upon their daily earnings or upon their children for support. Many, no doubt, read the despatch from Detroit which recently appeared in the Canadian papers, and which described the condition of a man who but a little more than forty years ago was a "financial power" in that city, who had a "palatial home" on one of the most fashionable thoroughfares, entertained lavishly, and to whom every person, high and low, was prepared to pay homage. But the fates were against him. He suffered serious financial losses, and when he began to go down hill he found it was properly greased for the occasion. His friends deserted him like rats from a sinking ship, and now at 80 years of age, after his day's labor, he wends his way to the city with

the bent, broken-down old men who have influence enough to have their name on the city's pay-roll.

The moral is that out of your abundance something should be laid aside for declining years, and invested where thieves cannot reach it, and where one cannot be deprived of it in any possible way. This means is afforded you under the Canadian Government Annuities Act which the Parliament of Canada passed in the Session 1908, and which received the unanimous support of both sides of the House.

You may get all information by applying at the Post Office, or by addressing the Superintendent of Annuities, Ottawa.

"THE SWEETEST OF ALL THE CHARITIES."

Will You Help It In
Its Hour of Need.... ?

THE HOSPITAL FOR SICK CHILDREN

COLLEGE STREET, TORONTO



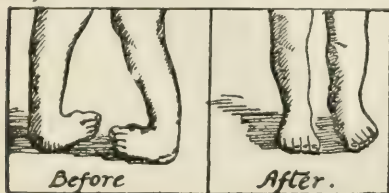
Appeals to Fathers and Mothers of Ontario on behalf of suffering children.

This Institution did more work in 1910 than ever before. Total In-Patients 1,224. Of these, 783 were from the city and 441 from the country.

Since its organization, the Hospital has treated in its cots and beds 16,837 children; 12,370 of these were unable to pay and were treated free.

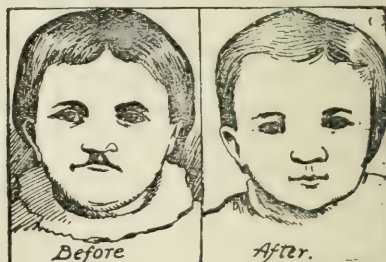
READY FOR MOTHER.

There were 60 cases of club feet corrected last year.



THE HOSPITAL IS A PROVINCIAL CHARITY.

The sick child from the most remote corner of Ontario has the same claim as the child living within sight of the great House of Mercy in College Street, Toronto. Our cause is the children's cause. Could there be one that has a stronger claim on the people of this Province?



Perfect results in Harelip cases. 18 infants were relieved of this terrible deformity last year.

If the Hospital is to continue its great work, it must appeal to your pocketbook as well as to your heart. Let your Dollars be messages of mercy to the suffering little children of Ontario.

Please send your contribution to J. Ross Robertson, Chairman, or to Douglas Davidson, Secretary-Treasurer, The Hospital for Sick Children, College St., Toronto.

Nothing is ever done beautifully, which is done in rivalry, nor nobly, which is done in pride.
—Ruskin.

Sages have said that he who doth the injury is less apt to forgive than he who suffers it. —“Peveril of the Peak.”

Hope and fear alternate chase
Our course through life's uncertain race.
—Rokeby.

MODERN COLLEGE EDUCATION.

Dear Mother,—As I write you I am lying on a cot ;
My form is full of torture ; I would sooner die than not.
I'm just a scrub, dear mother, but I line up every day,
And try to be a hero, till they send me to the bay.
My nose is somewhere in my skull, my teeth are on the field.
I have an ear, just one that's here, and all my scalp is peeled.
Still, 'tis for Alma Mater that I've fought this awful duel.
Please send me fifty, mother, for the doctor's getting cruel.

Dear Ma,— I have your letter. You enclosed a measly ten ;
How far will that much take me, when I have to deal with me ?
I'm playing with the football scrubs, I'm working like a slave,
Another week without more funds will see me in my grave.
I spent six bones for arnica, I owe four beans for glue ;
Why stint your boy, who's seeking joy ? What is an X to you ?
Please wire me fifty, won't you ? I know you won't be sore ;
I love my Alma Mater, but I love my mother more.

Mother,—I can't believe it ! Not another tiny cent ?
This to the boy you said might some day be a President !
You sent me here to college, and you told me when I came
That I should study long and hard—that I should make a name.
I lie upon a cot of pain, nursing my ruined nose,
My good right hand is shattered—I am writing with my toes.
I cannot stay in college now, my football days are done ;
Wire me enough to get back home. I am your loving son.

—Wm. F. Kirk, in the New York American.

No Skulking !

The Rev. Henry Haslam, a Baptist preacher, tells this :

"I once knew a Baptist, an old man of the hard shell order. To him the Baptist religion was the only one.

"One day a friend of his, who was a Methodist, stopped him on the street.

" 'You know there are other ways besides the Baptist way of getting to Heaven,' he said.

"My Baptist friend drew himself up.

" 'That's true, there may be,' he said, with withering scorn, 'but no gentleman would take advantage of them.'"

A Natural Preference.

"Can I take my best dressed dollie, to heaven with me when I die; mamma ?" asked a little girl.

"Why, no, my child," replied the mother.

"Well, then, can I take my next best dressed dollie to heaven with me when I die ?"

"No ; not even your next best dressed dollie."

"Then I'll take my old rag doll and go to the other place."

The Tricky Theologian.

Don't think I mean to cast aside the Christian's pure beatitude,
 Or cease my vagrant steps to guide with Christian prayer and platitude ;
 No, I'm a Christian out and out, and claim the kind appellative
 Because, however much I doubt, my doubts are only relative ;
 For this is law, and this I teach, tho' some may think it vanity,
 That whatsoever creed men preach, 'tis essential Christianity.
 In miracles I don't believe, or in man's immortality —
 The Lord was laughing in His sleeve, save when he taught morality ;
 He saw that flesh is only grass, and (tho' you grieve to learn it) He
 Knew that the soul must pass and never reach eternity :
 In short, the essence of His creed was gentle nebulosity,
 Compounded for a foolish breed who gaped at His verbosity ;
 And this is law, and this I teach, tho' you may think it vanity,
 That whatsoever creed men preach, 'tis essential Christianity.

—ROBERT BUCHANAN.

Most Desired.

“ Now, then, children,” said the teacher, “ what is it we want in this world to make us perfectly happy ?”

“ De things we ain't got !” shouted the bright boy in the back seat.—
Philadelphia Press.

Priest-like.

“ A Demons' Chorus ” is Rev. Father Minehan's polite term for the Protestant preacher's answers to Bernard Vaughan's attack on Protestantism. This seems to be the real opinion of the Rev. Father, whose late controversy with Rev. Shortt—in which he had eulogized the Protestant preachers, but who abruptly backed down when asked to answer certain questions his eulogies had raised—shows him to be simply a plain Catholic priest—a term which covers a multitude of questionable qualities.

The Infinite Universe.

Revolving worlds, revolving systems, yea,
 Revolving firmaments, nor there we end ;
 Systems of firmaments revolving, send
 Our thoughts across the Infinite astray,
 Gasping and lost, and terrified, the day
 Of life, the goodly interests of home
 Shrivelled to nothing ; that unbounded dome
 Peeling still on, in blind fatality.
 No rest there for our souls' winged feet,
 She must return for shelter to her ark—
 The body, fair, frail, death born, incomplete,
 And let her bring this truth back from the dark :
 Life is self-centred, man is nature's god :
 Space, time, are but the walls of his abode.

WILLIAM BELL SCOTT.

